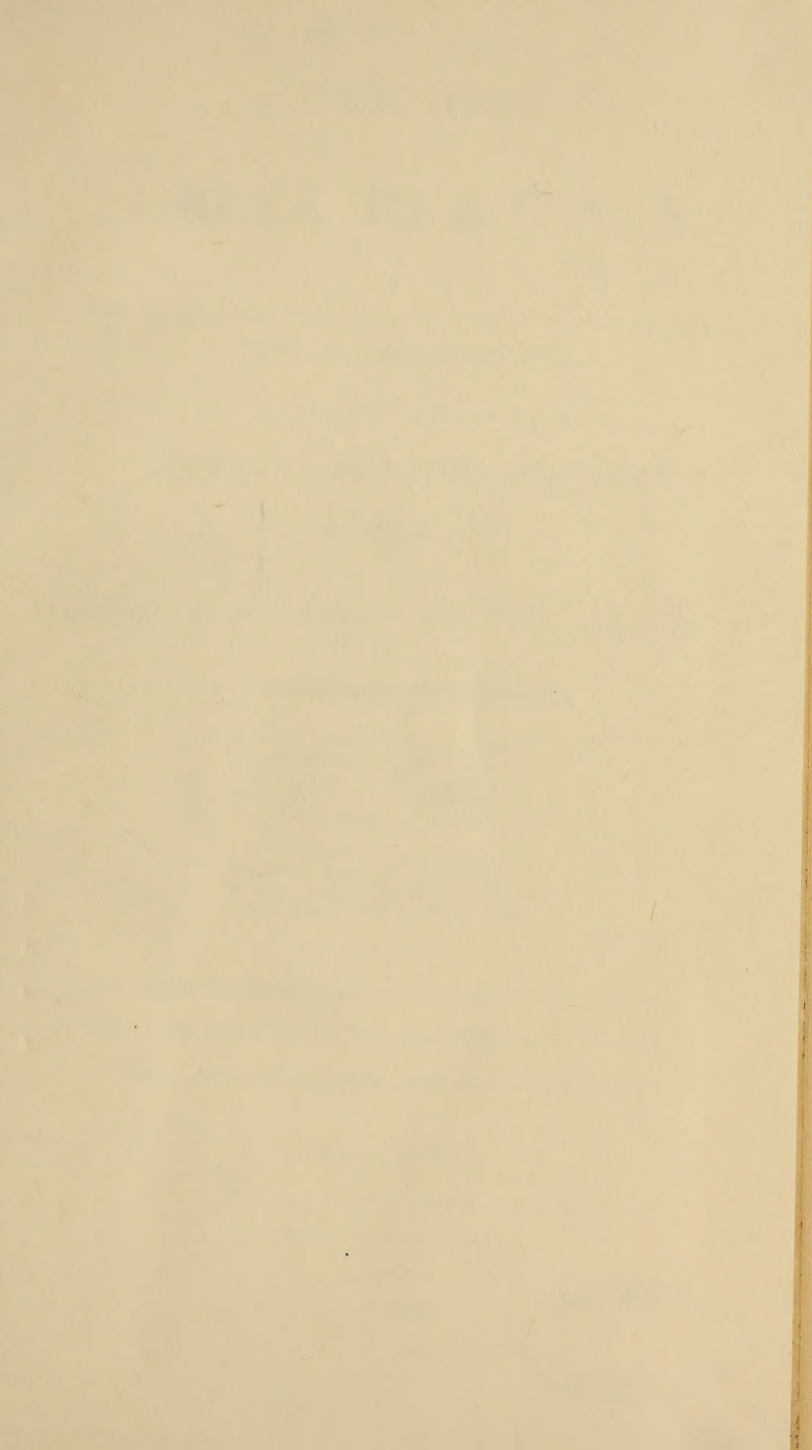
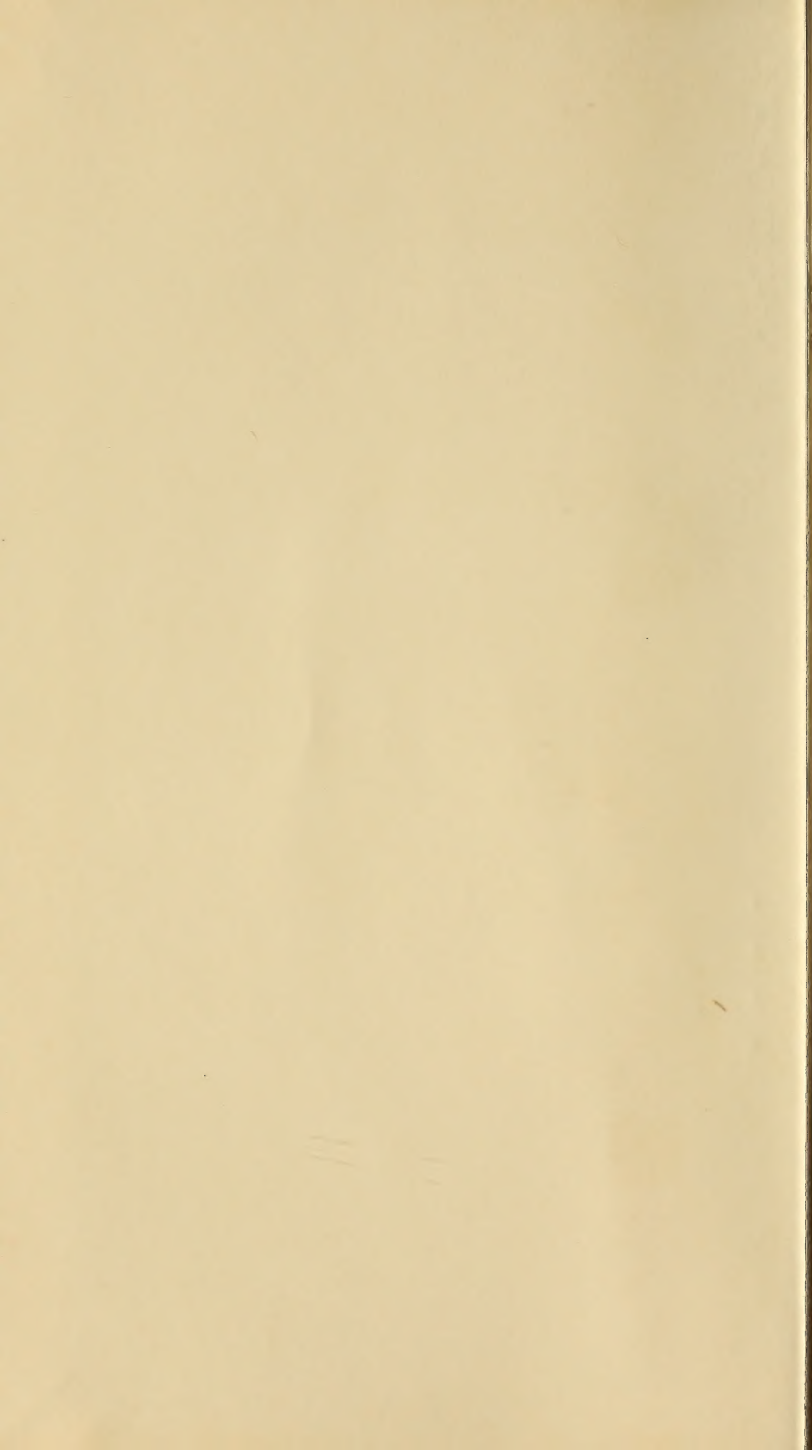












Wm. NEILSON'S
GREEK EXERCISES.

ABRIDGED AND REVISED IN SYNTAX, ELLIPSIS, DIALECTS,
PROSODY, AND METAPHRASIS:

TO WHICH IS PREFIXED,

A CONCISE, BUT COMPREHENSIVE
SYNTAX.

FOR THE USE OF COLLEGES, ACADEMIES AND SCHOOLS.

O Greece ! thou sapient nurse of Finer Arts !
Which to bright science blooming fancy bore,
Be this thy praise, that thou, and thou alone
In these hast led the way, in these excell'd,
Crown'd with the laurel of assenting time.

In thy full LANGUAGE, speaking mighty things
Like a clear torrent close, or else diffus'd
A broad, majestic stream, and rolling on
Through all the winding harmony of sound.

THOMSON.

BY THE PRINCIPALS OF BALTIMORE COLLEGE.

BALTIMORE :

PRINTED FOR THE PROPRIETORS BY
SWAIN AND MATCHETT.

1809.



PA 258
N45

District of Maryland, to wit:

BE it remembered that on the 30th day of August, in the thirty-fourth year of the Independence of the United States of America, Samuel Knox and William Sinclair, of the said District, have deposited in this office the Title of a Book, the Right whereof they claim as Proprietors, in the words following, *to wit:* "Neilson's Greek Exercises Abridged, in Syntax, Ellipsis, Dialects, Prosody, and Metaphrasis; Some copies with, and some without a Key, to the whole; for the use of Colleges, Academies and Schools, by the Principals of Baltimore College." In conformity to the Act of the Congress of the United States, entitled "An Act for the Encouragement of Learning, by securing the copies of Maps, Charts and Books, to the Authors and Proprietors of such copies, during the times therein mentioned, and also to the "Act entitled an Act supplementary to the Act entitled "An Act for the encouragement of Learning, by securing the copies of Maps, Charts and Books to the Authors and Proprietors of such copies, during the times therein mentioned," and extending the benefits thereof to the arts of Designing, Engraving, and Etching; Historical and other prints.

PHILIP MOORE *Cl'k. of the District of Maryland.*

DEDICATION.

TO THE

STUDENTS AND PUPILS,

OF THE DIFFERENT SCHOOLS, ACADEMIES, AND
COLLEGIES OF THE

UNITED STATES.

Young Gentlemen,

THE editors of the following abridged copy of NEILSON'S Greek Exercises, beg leave to dedicate it to your patronage—For who so fit as the American Youth, to patronize an undertaking, solely designed for their improvement?—They are sensible of the importance and utility of such a work; and their opinion has been sanctioned by the authority of some of the first men of literary eminence in the United States; on which account, they hope it will make such impression on your youthful minds, as may induce you, not only to give it a diligent perusal, but also, to apply the rules and observations therein contained, by perseverance and industry, to study and practice. The knowledge of the Greek language, is an object of the first consideration in a literary course, and its strength and energy, highly necessary to give permanency and stability to our Republican institutions.—Its force and spirit are perfectly congenial with the constitution of our civil government, and its comprehensive powers well calculated to extend its influence and operation. What citizen—what orator—what statesman—nay, what

professional character, selected even from the humblest walks of life, could bear to be ignorant of a language, in which Homer and Pindar's fancy—Euclid reasoned—and Demosthenes thundered against Philip?—Who would not wish to be accurately acquainted with the sweetness of Plato and Xenophon's flowing lines—with the fire and energy of Euripides—the polished elegance of Sophocles, and the animated diction of the inimitable Longinus, "who is himself the great sublime he draws!" Besides, an acquisition of the Greek language, is more essentially necessary to a radical and thorough knowledge of our own, than is vulgarly supposed. This might be proved, by the authority of men of the first distinction for science and erudition in the literary world. And it may be further observed, that it is the original language in which the New Testament was written—that sacred book, which as it contains the foundation of our faith—the sources of our hope and consolation, and the terms of our salvation and happiness, to be ignorant of it, would argue an indolent, ungrateful, and almost an impious mind.

Young Gentlemen,—You will feel the force of these observations, and duly estimate their value.—The editors, therefore, well convinced of the great importance of the knowledge of the Greek language, in a complete system of education, both in order to render its merits and beauties inviting, and as much as possible, to facilitate its attainment by a cheap, prompt and easy method of instruction, have been induced to the publication of this abridgment; and they fondly cherish the hope, that it will meet with the countenance and support of every seminary in America, where the acquirement of a language so

copious and nervous—so sonorous and majestic—so eloquent and commanding is justly appreciated. Such are the extent, variety, and rapidity of its movement, that it may be compared either to the impetuosity of the mountain torrent, or the depth and smoothness of the soft flowing stream—The Rhine and the Arar, equally illustrate its genius, and its powers.

*Baltimore College, October }
10th, 1809. }*

PREFACE.

TO acquire a correct knowledge of any language, it is necessary to study not only the words of it, but the manner of their combination, in the construction of sentences. Without this minute analysis, words may be learned, as by rote ; but no taste for elegance of style can be formed ; no understanding of apparently obscure expressions, nor general idea of the language can be obtained.

For this reason, many works have been published, introductory to the making of Latin, and used with the best effect. That, which is now offered to the public, is an attempt to furnish a similar opportunity for improvement, in the most beautiful and important language of antiquity : the language, from which almost all the terms of science are derived, and in which the substance of general knowledge is contained.

In the concise Syntax, which is prefixed to the Exercises, the rules, or parts of rules, which differ from Latin construction, are marked with asterisms ; that the student may see, at once, the agreement, and the difference of the two languages. It is particularly recommended to the teacher, to make the pupil study the Notes on Syntax, at the end of the volume, and give an account of them, when he recites the rules to which they are annexed.

The sentences, of which the Exercises are composed, have been selected from a great variety of the finest authors. It was judged unnecessary to insert the author's name, at the end of each sentence, as this part of the work exhibits those forms of expression only, which are common to all the Greek writers.

The sentences are all, except in one or two unavoidable instances, in Attic prose ; for it is evidently improper to distract the learner's attention from syntax, to poetic licenses, or variety of dialects.

Each chapter is divided into three parts. The first contains plain sentences, rarely anticipating any subsequent rule ; these ought to be all rendered into correct Greek, before the other parts of the chapters are attempted. The second contains more variety of expression, and exemplifies the rules

promiscuously, as well as the particular one prefixed to each chapter: this part is from ¶ to the end of the English sentences. Having finished these sentences, in all the chapters on Syntax, the student will be able to translate the third part of each chapter, which consists of Latin sentences, with no corresponding Greek.

As there are many elliptical expressions, which cannot be comprehended under any general rules of Syntax, a selection of the most important examples has been made from Bos's excellent work on Ellipsis. The scholar is to supply the words omitted; which he will do with ease and pleasure, being enabled, by the translation, to find them, and directed by the blank spaces in the Greek page, where they ought to be placed. The Latin language was preferred to English, in these, in the sentences to be translated at the end of each chapter, and in the chapter on Metaphrasis, as we have no English-Greek Lexicon.

In order to give a knowledge of the different Dialects, quotations from Ionic, Doric, and Æolic writers, and Homer, are inserted, which are to be rendered into the common Attic Greek. The student will thus learn every thing of importance in each, with much more ease and pleasure, than by committing a number of rules to memory.

The lines reduced to Prosaic order, and to be returned into metre, are intended to form a taste for the melody of Greek poetry. And, to impress upon the mind the distinction between a poetic and prosaic style, it is recommended to exercise learners in paraphrasing, or imitating in prose, select passages of the Greek poets. This is usually called Metaphrasis. A short specimen of it is given in the last chapter. It was thought unnecessary to insert more pieces of this kind, as any poet will furnish sufficient exercises.

In some sentences of the Exercises, the connective particles are retained, without an express translation: and it was not thought necessary to use the circumlocution which would be requisite, in many sentences, to express the full force of every particle. The object of the translation is simply to enable the learner to perform the several parts of the Exercises.

Remarks necessary to be observed in writing Greek.

1. THE final letter is generally cut off, (except in verbs), from words ending in α, ε, ι, ο, αι, or οι, when the following word begins with a vowel; as, Παντ' ελεγον.

2. All words ending in σι, and verbs in ε and ι, take ν, when the following word begins with a vowel; as, Εικοσιν ανδρες.

3. N is changed into γ, in compounds, before κ, γ, χ, and into μ, before π, β, φ, ψ; as, Εγχερω, συμφλεγω.

4. When the following word begins with an aspirated vowel, the tenuis, or intermediate consonant preceding, is changed into an aspirate; as, ΑΦ' ου.

5. Εκ and ου are used before consonants, εξ and ουκ, or ουχ, before vowels; as, Εξ υμων, ου τουτο.

6. The Attics use all contractions.

The order of the sentences, in each voice, in the first chapter of the Exercises, is as follows: Present, Imperfect, 1st. Future, 2d. Future, 1st. Aorist, 2d. Aorist, Perfect, Pluperfect, and, in the passive, Paulo-post future.

The manner of expression, in which each tense is translated in the first chapter, is retained, in general, throughout the work: but as this could not be always done, and as there are many varieties of expression, which the most literal translation could not ascertain, small English letters and figures are affixed to such Greek words as might probably be rendered improperly.

After a Verb.

a	denotes	Active.
m	- - -	Middle.
p	- - -	Passive.

1	- - -	Present.
2	- - -	Imperfect.
3	- - -	1st. Future.
4	- - -	2d. Future.
5	- - -	1st. Aorist.
6	- - -	2d. Aorist.
7	- - -	Perfect.
8	- - -	Pluperfect.
9	- - -	Indicative.

e	denotes	Subjunctive.
d	- - -	Optative.
f	- - -	Infinitive.
g	- - -	Participle.

After a Substantive, Adjective, Pronoun, or Participle.

m	- - -	Masculine.
f	- - -	Feminine.
ne	- - -	Neuter.
n	- - -	Nominative.
g	- - -	Genitive.
d	- - -	Dative.
a	- - -	Accusative.

RULES

OF

GREEK SYNTAX.

THE ARTICLE.

1. THE article is used to make a distinction or emphasis. With the infinitive it supplies the place of nouns, gerunds, and supines. With a participle, it is translated by the relative and indicative. With *μεν* and *δε* it signifies *partly*; and it is often used for ornament; as,

Δισχυλος ὁ τραγῳδός.	Aeschylus the tragedian.
Κακῶν τῶν πρὶν μνηστῆρας ἔχειν.	To remember former evils.
Τὰ ἔξω.	The things without.
Ἐν τῷ φρονεῖν.	In wisdom.
Ὁ ἐρχόμενος.	He that cometh.
Τὸ ἀνθρώπειον γένος τῇ μὲν ἀγαθόν τῇ δὲ φαυλόν.	Mankind are partly good, and partly bad.
Ἡ νίκη ἣ νικησάσα τὸν κόσμον ἢ πίστις.	Faith, the victory which overcomes the world.

CONCORD.

Adjective and Substantive.

2. An adjective agrees with its substantive, in gender, number, and case; as,

Ἄνδρες ἀγαθοί.	Good men.
Ὀμιλίαι κακαί.	Evil communications.
Ἐθνεα πολλὰ.	Many nations.

3. An adjective is often put absolutely in the neuter, *χρημα*, being understood; as,

Ὄρθον (χρημα) ἡ ἀληθεια αἰ.	Truth is always a right thing.
Ἡ πατρίς φιλτάτον βροτοῖς.	To men their country is most dear.

* 4. An adjective is sometimes put in a different gender from the substantive with which it stands, as agreeing with some other substantive understood; as,

Ἀθηνῇ Διὸς τέκος ἀτρυγάνῃ.	Minerva, invincible daughter of Jove.
ὦ ψυχὴ ὅς μιν οὐκ ἠσθῆς,	O! soul who hast not been gratified.

* 5. Plural adjectives often change their substantives into the genitive; as,

Οἱ παλαιοὶ τῶν ποιητῶν.

The ancient poets.

Σπουδαῖοι τῶν γονεῶν.

Good parents.

* 6. Participles and adjectives are often put, by attraction, in the same case with the noun or pronoun to which they refer; as,

Οἰομένων εἶναι σοφωτάτων ἀνθρώπων.

Thinking themselves to be the wisest of men.

Verb and Nominative.

7. A verb agrees with its nominative, in number and person; as,

Ζευξὶς ἐγράψε.

Zeuxis painted.

Ὁφθαλμῷ λαμπέτον.

His eyes shine.

Καταδουσὶν ὄρνιθες.

Birds sing.

* 8. Neuters in the plural have commonly verbs singular; as,

Τὰ βέλη ἐκπίπτει.

The darts fall out.

Τῷ ἀργυρίῳ ὑποτάσσεται πάντα.

All things are subject to money.

9. Substantive verbs, verbs passive of *naming*, and verbs of *gesture*, have a nominative both before and after them, belonging to the same thing; * as also some other verbs by attraction; as,

Ὑμεῖς ἐστέ τὸ φῶς τοῦ κόσμου.

Ye are the light of the world.

Τοῖος δ' ὅιος ὄρας.

I am such as you see me.

Κακῶν ἐπικαλυμμά ἐστιν ὁ πλοῦτος.

Wealth is the cloak of evils.

10. The infinitives of substantive verbs, such as εἶναι, γίνεσθαι, &c. have the same case after them that goes before them; as,

Τοὺς μὲν εἰδότες ταῦτα ἤγειτο

He thought that those who

καλοὺς καὶ ἀγαθοὺς εἶναι, τοὺς

knew these things were good

δὲ ἀγνοοῦντας ἀνδραποδῶδεις ἀν

and honorable; but that those

δικαίως κεκλησθαι.

who were ignorant of them should be justly called slavish.

11. The infinitive mood has an accusative before it; * or some other case by attraction, ὅτι being understood; as,

Τὶ βροτοὺς φρονεῖν λεγούσι;

Why do they say that mortal men are wise?

Διὰ τὸ ἀσμενοὶ ἐξελθεῖν.

For having gone out willingly.

Relative and Antecedent.

12. The relative agrees with its antecedent in gender and number. If there comes no nominative between the relative and the verb, the relative is the nominative to the verb; but if there does, the relative is governed by some word in the sentence; as,

Ἄνδρας οἱ εἰσονται.

Men who will know.

Ὁ λόγος ὃν εἶπε.

The word which he spoke.

* 13. The Attics often put the relative, by attraction, in the same case with the antecedent; and sometimes the antecedent in the same case with the relative; as,

Πρὸς τούτοις οἷς λέγει Ξενοφών.

Added to what Xenophon says.

Οὗτος ἐστὶν ὃν λέγεις ἀνθρώπον.

This is the man that you say.

General Rules.

* 14. A noun of the dual number may have a verb, adjective or relative plural; but a plural noun can only have a verb, adjective or relative dual, when it signifies two; as,

Ἀμφω ελεγον.

They both said.

Ὡς ἀνεμοὶ ὀρινετον.

As two winds excite.

Φίλας περὶ χεῖρε βαλῶμεν.

Let us put our dear hands around.

15. Two or more substantives singular have a verb, adjective or relative plural; if they be of different persons or genders, the verb or adjective will agree with the most worthy; if they signify things without life, the adjective is commonly in the neuter; as,

Εὰν ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπαρχῶσι. If a brother or sister be naked.

Αἱ δυνάσκειαι καὶ ὁ πλοῦτος διὰ τὴν τιμὴν ἐστὶν αἰρετά. Power and riches are desirable for the sake of honor.

Εγὼ καὶ σὺ τὰ δίκαια ποιήσομεν. You and I will do the things which are just.

16. When an infinitive or a sentence is in place of the nominative to a verb, or substantive to an adjective, the verb is in the third person singular, and the adjective in the neuter gender; as,

Τὸ πᾶσιν ἀρεσθαι δυσᾶρεστόν ἐστι. It is very hard to please all.

Substantive and Substantive.

17, One substantive agrees with another, signifying the same thing, in case; as,

Κυαξαρης ὁ παῖς τοῦ Ἀστυαγοῦ. Cyaxares the son of Astyages.

Αὐτολυκοῦ θυγατρὲς μεγαλήτο- Anticlea, the daughter of
ρος Ἀντικλέια. the magnanimous Autoly-
cus.

GOVERNMENT.

Substantives.

18. One substantive governs another, signifying a different thing, in the genitive; as,

Τοῦ θεοῦ μακροθύμια. The long suffering of God.

19. An adjective in the neuter gender, without a substantive, governs the genitive; as,

Το λοιπὸν (μέρος) τῆς ἡμέρας. The rest of the day.

Τὸ κρατίστον τῆς φιλοσοφίας. The best part of philosophy.

* 20. The primitive pronoun is used in the genitive, instead of the possessive; as,

Πατρὲς μου, for πατρὲς ἐμός. My father.

Adjectives.

* 21. Adjectives signifying *plenty, worth, condemnation, power, difference*, and their contraries; also *verbals* compounded with *a privative*, and those which signify an *emotion* of the mind require the genitive; as,

Ἔργα πλείστου ἀξία. Works worthy of the highest value.

Τῶν χαλεπῶν ἀπειρὸς διαβίωσις. You shall live without trouble.

Γυμνασία μεστὰ ἀνδρῶν. Places of exercise full of men.

Ἀναιτίος ἀφροσύνης. Not blameable for imprudence.

22. Partitives, comparatives, superlatives, interrogatives, indefinites and numerals, govern the genitive plural, for the most part; as,

Μονος βροτων.

The only one of mortals.

Οι νεωτεροι ανθρωπων.

The younger of the men.

Καλλιστος ποταμων.

The most beautiful of rivers.

Εκαστος των παροντων ελεγε.

Each of those who were present said.

* 23. The comparative degree governs the genitive, when it is translated by *than*; as,

Βουλης ουδεν εστιν εχθιον κακης. Nothing is more odious than bad counsel.

24. Adjectives signifying *profit, likeness, obedience, fitness, trust, clearness, decency, facility*, and their contraries; and* those *compounded with* συν and ὁμου govern the dative; as,

Ημιν εσται χρησιμον.

It will be useful to us.

Συντροφος τη απλοτητι.

Accustomed to simplicity.

Ελευθερω ανδρι ευκτον.

To be wished for by a liberal man.

Τοις γενναιοις το αισχρον εχθρον. To the generous a base thing is detestable.

* 25. Comparatives and superlatives govern the measure of excess in the dative; as,

Ανθρωπων μακρω αριστος.

By far the best of men.

Verbs.

26. When εἰμι and γινομαι signify *possession, property or duty*, they govern the genitive; as,

Ο πιπρασκομενος ετερου γινεται. He who is sold becomes the property of another.

* 27. Verbs of *beginning, admiring, wanting, remembering, accusing, excelling, valuing, sharing*, and the like, with their contraries, govern the genitive; also those which signify *distance and sense* (except *sight*); as,

Αισθανομαι ψοφου.

I hear a noise.

Παντων των καλων ηγα.

He loved all that were virtuous.

Ουδε τουτου διημαρτε.

Neither did he fail of having this.

Αμελεις των φιλων.

You neglect your friends.

Απολαυει των παροντων.

He enjoys things present.

28. Ἔστι, taken for *εχω*, *to have*, governs the dative; as,
Ἔστι μοι χρηματα. I have riches.

29. All verbs put acquisitively, i. e. verbs of *serving*, *giving*, *using*, *rejoicing*, *obeying*, *trusting*, *discoursing*, *fighting*, and the like, with their contraries, govern the dative; as,

Βοηθῆναι τῇ πατρίδι. To help his country.

Εἰκεῖν κακοῖς. To yield to misfortunes.

Μαχεσθῆναι τοῖς πολεμίοις. To encounter with the enemy.

Πᾶς ἀνὴρ αὐτῷ πονεῖ. Every man labors for himself.

30. A verb signifying actively governs the accusative; as,
Τοῦτον σὺ ὡς ἀγαθὸν ἀνδρᾶ τι- You honor him as a good
μας. man.

* 31. Verbs of sense, with the Attics, take an accusative; as,

Ἀκούω ταῦτα. I hear these things.

32. Every verb may take an accusative of a corresponding noun; as,

Δουλεῦναι δουλείαν αἰσχροῦ. To serve a base slavery.

Πολεμεῖν πολεμίζειν. To wage war.

33. Verbs transitive of *accusing*, *giving*, and their contraries; and those of *declaring* and *comparing*, with the genitive or dative, govern also the accusative; as,

Δός μοι ταῦτα. Give me these things.

34. Verbs of *asking*, *teaching*, *clothing*, and *concealing*; * also verbs of *giving*, *hurting* and *accusing*, with their contraries, govern two accusatives; as,

Ἀπαντὰ σε διδάξομαι. I will teach you all things.

Χρῆ αἰτεῖν τοὺς θεοὺς ἀγαθὰ. We should ask good things from the gods.

Ἀποστερεῖ με τὰ χρηματα. He deprives me of my goods.

Σε γεύω μεθῦ. I give you wine to taste.

Passive Verbs.

* 35. Passive verbs take a genitive, of the agent, after them, which is governed by a preposition understood or expressed; as,

Καὶ πρὸς ὑμῶν λειφθῆσομαι. Shall I be left by you also?

Φιλῶν (ὑπο) νικῶνται φίλοι. Friends are prevailed upon by friends.

Πρὸς θεῶν ὤρμημενος. Impelled by the gods.

* 36. Sometimes passive verbs have a dative of the agent after them; as,

Τὸ μέγεθος ἐκείνου τῶν πεπραγ- The greatness of his actions
μένων. μένων.

Impersonal Verbs.

* 37. An impersonal verb governs the dative; as,
Μεγιστον αυτω εδοξεν ειναι. It seemed greatest to him.

* 38. Χρη, πρεπει and δει, *it behoveth*, govern the accusative, with the infinitive; as,

Χρη υμας ποιειν τουτο. You must do this.

* 39. Δει, and χρη signifying *necessity* or *want*, ελλεπει, μελει, διαφερει, μετεσσι, ενδεχεται, with their compounds, govern the genitive and dative; as,

Χρη σοι φιλων. You need friends.

Εκεινων τοις φαυλοις μετεσσι. The wicked have a share of them.

Δει αυτω χρηματων. He has occasion for money.

The Infinitive.

* 40. The infinitive mood is set after verbs, adjectives, or some particle, such as, ως, πειν, αχρι, μεχρι; as,
Οστις ζαν επιθυμει πειρασθω Whoever desires to live, let him try to conquer.

Οστε αυτους μενχειν. So that they possessed them.

* 41. The infinitive is often put elliptically, ορα, βλεπε, or σκοπει being understood; as,

Αυτος ενι πρωτοις (βλεπε) μαχεσθαι. Do you yourself fight among the first.

* 42. The Greeks use μελλω, with an infinitive, to express the future, both active and passive, which, in Latin would be rendered by a participle of the future and the verb *sum*; as,

Περιων υμεις μελλετε κρινειν. Of which things ye are about to judge.

Participles.

43. Participles govern the case of their own verbs; as,
Τους νεωτερουσ τοιαυτα ηθη παιδευοντες. Instructing the younger men in such manners.

* 44. The verbs ειμι, τυγχανω, υπαρχω, γινομαι, κυρω, εχω, and some others, are used with participles after them, to express, what in Latin would be rendered by some tense of a single verb; as,

Σιγα νυν εσως, και μενε ως κυρεις εχων. Be now silent standing there, and remain as thou art.

Σωκρατης τυγχανει περιπατων. Socrates walks.

* 45. Participles are often used, instead of the infinitive, after verbs signifying an emotion of the mind ; as,

Αγαπων με διατελει.

He continues to love me.

Μεμνημαι ποιησας.

I remember that I did it.

The supplying of Gerunds and Supines.

* 46. The infinitive mood, or a participle is used to supply the place of gerunds and supines ; as,

Εἰς τὸ στρατιωτὰς συναγαγεῖν.

To gather the soldiers together.

Εὐεργετῶν αὐτοὺς ἐκτησαμην.

I acquired them by doing kindly.

Ποιεῖν αἰσχρὸν.

Shameful to be done.

* 47. Verbal adjectives, governing a dative of the agent, and the case of their own verbs, are used to signify *necessity* ; as,

Γραπτεῖν ἐμοὶ ἐπιστολήν.

I must write a letter.

The construction of Circumstances.

* 48. The cause, manner or instrument, is put in the dative ; as,

Κρατεῖ μηχαναῖς.

He conquers by stratagems.

Αργυρεαῖς λογχαῖσι μαχόν, καὶ

Fight with silver weapons,

πάντα κρατήσεις.

and you will conquer all things.

* 49. The question *whither?* is commonly answered by *εἰς* or *πρὸς* with the accusative : *where?* by *ἐν* with the dative : *whence?* by *ἐκ* or *ἀπο* with the genitive : and *by* or *through what place* by *διὰ* with the genitive ; as,

Ἐν Ῥώμῃ.

In Rome.

Εἰς τὴν Ἀντιοχείαν.

To Antioch.

Ἐκ, ὅρ ἀπο τῆς πόλεως.

From the city.

Διὰ γῆς.

By land.

* 50. Adverbs in *θι* and *σι* are used to signify *at a place* : in *δε*, *σε*, or *ζε*, *to a place* : and in *θεν* and *θε* *from a place* ; *δε* is also added to accusatives, to signify *to a place* ; as,

Κορινθοῦ οἰκία ναιῶ.

Inhabiting houses at Corinth.

Κλίσθηθεν ἀνείλετο χαλκεὸν ἐγχρῶς.

He took the brazen spear from the tent.

Εἰμι Φθίηνδε.

I go to Phthia.

51. The distance of one place from another, is put in the accusative ; as,

Εφεσος απεχει, τριων ημερων Ephesus is distant, three days
οδον. journey.

* 52. The time *when* is commonly put in the genitive, sometimes in the dative ; *how long* in the accusative ; as,

Ημερας και νυκτος. By day and night.

Ημερα μια. On one day.

Οργη Φιλουντων ολιγον ισχυει The anger of those who love
χρονον. prevails but a short time.

* 53. The price or measure of any thing is put in the genitive ; sometimes, the price is put in the dative ; as,

Ανδριας δυωδεκα πηχεων. A statue twelve cubits high.

Ωνηταμην δυο οβολων. I bought it for two pence.

Χρυσω την νικην ωνησατο. He bought the victory with
gold.

Absolute Cases.

* 54. The genitive case of a substantive is often put absolutely, the former substantive, *ἐνεκα*, *χαριν*, *εκ*, *εξ*, or some case of *τις* or *εις*, being understood ; as,

Τα (εργα) Πλατωνος. The works of Plato.

Ολυμπιας η (μητηρ) Αλεξανδρου. Olympias the mother of Alex-
ander.

Επαινω (ἐνεκα) της Φιλομουσιας. I commend you for your love
of music.

Της γης (τι) ετεμον. They laid waste some of the
land.

Αδραστου δ' εγημε (μιαν) θυγα- He married one of the daugh-
τρων. ters of Adrastus.

Ω (ἐνεκα) της αναιδειας. O ! impudence.

* 55. The dative is often put absolutely, especially after *αυτος*, *συν* being understood ; as,

Των αυτων εργαων εκεινοις The same works with them.

* 56. The accusative is often put absolutely, *κατα* being understood ; as,

Πατριδα Ρωμαιος. By country, a Roman.

Μαλα θυμον εχολωθη. He was much enraged, in his
mind.

* 57. A substantive with a participle, whose case depends upon no other word, is put in the genitive absolute; sometimes, by the Attics, in the accusative, very seldom in the dative; as,

Ηλίου τελλοντος.

The sun rising.

Τρία οντα των Ασσυριων φρουρια.

There being three garrisons of the Assyrians.

Οις γενομενοις.

Which things being done.

Adverbs.

58. Adverbs of *time, place, quantity, * order, exception*; and the like, govern the genitive; as,

Εγγυς ἁλος.

Near the sea.

Περα δικης.

Contrary to justice.

* 59. *Νη*, and *μα* govern the accusative; *ἀμα*, and *ὁμου*, the dative; as,

Μα Δια.

By Jupiter.

Ἀμα τῷ ὕδατι.

Together with the water.

* 60. Two or more negatives strengthen the negation; as,

Ου δυνατον ουδεπωποτε ουδεν
τούτων πραττειν.

It is impossible ever to do any of these things.

Prepositions.

* 61. The prepositions *αντι*, *απο*, *εκ* or *εξ*, and *προ* govern the genitive; *εν*, and *συν*, the dative; *εις* or *ες*, and *ανα*, the accusative; as,

Εξ Αττικης.

From Attica.

Εν οικω.

In a house.

Εις εμε.

To me.

— The poets sometimes have *ανα*, with a genitive, or dative; as,

Ανα νηος εβη.

He went into the ship.

* 62. *Δια* and *υπερ* govern the genitive or accusative; *αμφ*, *επι*, *περι* and *υπο*, the genitive, dative, or accusative; as,

Δια στοματος, or, δια στομα.

In the mouth.

Επι θρονου.

Upon a throne.

Επι θρονους.

Upon thrones.

Εφ' ιππω.

Upon horseback.

* 63. *Κατα*, *from*, or *against*, commonly governs the genitive ; *at*, or *according to*, the accusative. *Μετα*, *with*, the genitive, or dative ; *to*, or *after*, the accusative. *Παρα* and *προς*, *from*, the genitive ; *at*, or *with*, the dative ; *to*, *beside*, or *against*, the accusative ; as,

Κατα πετρων.	From the rocks.
Κατα δυναμιν.	According to my power.
Μετα Φιλων.	With friends.
Παρα κυριου.	From the Lord.
Προς γυμνασιον.	To school.

64. A preposition often governs the same case, in composition, that it does without it ; as,

Απηνης εκκυλινδεται.	He is tossed from his chariot.
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Conjunctions.

65. The conjunctions, *και*, *τε*, *δε*, *αλλα*, *μεν*, *ουτε* and the like, will have the same case ; and, commonly, the same mood and tense after them, that goes before them ; as,

Παμπολλου οχλου οντος, και μη εχοντων τι φαγωσι.	The multitude being very great, and they having no- thing to eat.
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Εωρακα και μεμαρτυρηκα.	I have seen and borne witness.
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66. *Αν*, *εαν*, *επειδαν*, *ινα*, *υφρα*, *οπως*, *οταν*, *οποταν*, *καν*, *κεν*, and *ως*, are, for the most part, joined with the subjunctive mood ; as,

Ινα γνωτε.	That ye may know.
Καν αμεινον αγωνισωμαι.	Though I should fight better.

GREEK EXERCISES.

CHAP. I.

A verb agrees with its nominative, in number and person.

ACTIVE.

1. I HONOR, thou strikest, he Τιω, τυπῶ, λεγω, γρα-
says, ye two write, they two give, φω, δίδωμι, στέλλω, φερω,
we send, ye bring, they are willing. εθέλω.

2. I was carrying, thou wast Φερω, εἶδω, πεμπω, γε-
seeing, he was sending, they were λαω, τρέχω, νομιζω.
laughing, we were running, ye
were thinking.

3. Yet two shall drive, they shall Ελαυνω, Φημι, ακολου-
say, I shall follow, thou shalt call, θεω, καλεω, πονεω.
ye shall labor.

4. I will do, he will bury, ye Πρασσω, θαπῶ, τεμνω,
will cut, they two will strike. τυπτω.

5. I wondered, they gave, he Θαυμαζω, δίδωμι, πρασ-
did, thou placedst, they two re- σω, τιθημι, μενω, γραφω.
mained, we wrote.

6. They did come, I did find, Ερχομαί, ἐνρίσκω, τυπτω,
we did strike, they two did give. δίδωμι.

7. I have seen, we have got, Οραω, τυγχανω, λεγω,
ye two have spoken, he has ho- τιμαω, πονεω.
nored, we have labored.

8. I had written, ye two had Γραφω, γινώσκω, ποιεω,
known, thou hadst made, they τυπῶ.
had struck.

MIDDLE.

9. Thou sittest, he comes, they Ημαι, ἰκομαι, τρέπω.
turn themselves.

10. I was beginning, ye were hurting yourselves, they were standing. Αρχομαι, βλαπτω, ιστημι.

11. Thou shalt prepare thyself, we shall take, I shall know, ye shall receive. Παρασκευαζω, δεχομαι, γινωσκω, λαμβανω.

12. Ye two will strike yourselves, he will drink, I will turn myself. Τυπλω, πιω, τρεπω.

13. He ceased, they two did, I stretched myself. Παυω, πρασσω, τεινω.

14. We two did give, they were, he did place himself. Διδωμι, γινομαι, τιθημι.

15. I have suffered, we have struck ourselves, thou hast trusted, he has escaped. Πασχω, τυπτω, πειθω, φευγω.

16. He had left, I had heard, they had come. Λειπω, ακουω, ερχομαι.

PASSIVE.

17. He is named, we two are nourished, they are admired. Ονομαζω, τρεφω, θαυμαζω.

18. I was struck, they were prepared, it was written. Τυπτω, παρασκευαζω, γραφω.

19. I shall be punished, thou shall be left, he shall be sent. Κολαζω, λειπω, στελλω.

20. Ye will be struck, he will be delivered. Τυπτω, απαλλασσω.

21. It was said, we were found, ye were loved. Λεγω, ευρισκω, φιλεω.

22. He was buried, they were manifested, I was sent. Θαπλω, φαινω, στελλω.

23. It has been done, they have been struck, we have been loved. Πρασσω, τυπτω, φιλεω.

24. I had been educated, it had been judged. Τρεφω, κρινω.

25. She shall be buried. Θαπλω.

PROMISCUOUS EXAMPLES.

26. He was challenging, he was laughing, to make, having perceived, Προκαλεω^m, γελαω, ποιεω, αισθανομαι^d, περι-

ed, thou mayest send, to go, he *πω, παρευομαι, μεμφομαι,*
 was blaming, they would guard, *φυλασσω, μανθανω, ιστημι,*
 he was learning, he had stood, he *αισθανομαι, καταβαινω⁶,*
 did perceive, having descended, *οραω, λαμβανω, διδωμι⁶, γι-*
 seeing, he did take, to give, I *νομαι⁶.*
 may become.

27. I would affirm, they may *Αφοριζω^{m5}, ειμι, αρκεω⁵,*
 be, I was contented, they might *εφορμαω⁵, λαμβανω, εξερ-*
 leap, he would be taken, it has *γαζομαι, δοκεω⁵, ευρισκω³,*
 been wrought, I would appear, *πασχω, συντιθημι⁷, παρει-*
 being about to find, he has suffer- *καζω⁵, δυναμαι, εκπλησσω⁵,*
 ed, having composed, he would *αναγινωσκω⁷.*
 compare, to be able, to have
 struck, having read.

28. They have used, to return, *Χραομαι, επανερχομαι⁶,*
 they died, to think, he would re- *αποθνησκω⁶, νομιζω, επιτι-*
 buke, to have sinned, he buried, *μαω⁵, αμαρτανω, θαπτω,*
 ye think, we did come, they have *οιομαι, αφικνεομαι, αδικεω,*
 been injured, they were thinking, *οιομαι, ακουω⁵, δεικνυμι.*
 hear ye, they shewed.

29. Thou wouldst have, to go *Εχω, οιχομαι, σφαλλω⁶,*
 away, they might be deceived, *ανιαω², ελπιζω⁵, αποσπας,*
 they were vexed, having hoped, *μανθανω⁵, επιτιθημαι, νικαω⁷,*
 to be about to be taken away, he *εικω^m, θεαομι⁶, ρησσω⁶, εικα-*
 would learn, having put on, hav- *ζω, δει, βιω^m, βοαω⁵, αρεσ-*
 ing conquered, to have resem- *κω.*
 bled, thou sawest, they were bro-
 ken, thou comparedst, it will be
 necessary, ye shall live, I would
 shout, they are pleased.

30. ^a Amabam, novi, invenies, scribunt, cecidi, ibat, cu-
 curristi, ^m timuit, veniebamur, sedebo, ero, pugnabat, acce-
 pit, moriemur, ^p absumptus est, ureris, percussus sum, pug-
 navi, magnificabitur.

31. Lex est, tempus videtur, homines cognoscunt, filius
 moritur, rex existimabat, majores fuerunt, pater cœpit, Deus
 potest, discipuli veniunt, poetæ cogitant.

CHAP. II.

An adjective agrees with its substantive, in gender, number and case.

1. An useful man, a common city, sweet honor, black sorrow, of a bad custom, to a worthy man, an holy day, O! immortal poet, a sweet voice, two black eyes.

Χρηστος ανηρ, κοινος πο-
λις, τιμη ηδυσ, λυπη με-
λας, ηθος κακος, ανθρωπος
αξιος, ημερα αγιος, ποιητης
αθανατος, φωνη ηδυσ, ομμα
μελας.

2. The eighth woman, an honorable fortune, of a bloody sword, lofty mountains, a sweet word, an happy life, every way, true horns, a tender heart.

Γυνη ογδοος, τυχη τι-
μοεις, μαχαιρα αιματοεις,
ορος υψηλος, επος γλυκυς,
βιος ευδαιμων^a, πας οδος,
κερας αληθης, κεαρ τερην.

3. A greater man, much wealth, most admirable wisdom, to a more formidable giant, a most graceful virgin, happy gods, a most benevolent nation, a black wall, swifter horses.

Ανηρ μεγας, πολυς
πλουτος^a, σοφια θαυμαστος,
γιγας φοβερος, παρθενος
χαρεις, θεος μακαρ, εθνος
ευνους, τειχος μελας, ιππος
ταχυς.

4. ¶ Sweet peace; horses that work together, stand together more agreeably; the servants were equal sharers; my friends, the battle is near, for the enemies advance.

Ειρηνη ηδυσ^a ο ιππος συμ-
πονων, πραος συνιστημι⁷. ο
υπηρετης ισο μοιρος ειμι.
ανηρ Φιλος, ο μεν αγων εγ-
γυς, προσερχομαι γαρ ο
πολεμιος.

5. Thou art an happier man; all the men sailed wounded; those tragic actors; that is the temple; Agamemnon was passing on joyful; the ranks lately raised, were moving on.

Ευδαιμων ανθρωπος ειμι.
τραυματιος δε πας επιπλεω².
ο τραγικος υποκριτης ουτος^a.
εκεινος ειμι ο ιερον. Ατρει-
δης παροιχομαι γηθοσυνος.
νεον συνορνομενος κινυμι^m
φαλαγξ.

6. Wherefore, the law is holy, and the commandment holy, and just and good.

Ωστε ο μεν νομος αγιος,
και ο εντολη αγιος, και δι-
καιος και αγαθος.

7. Homines illustres, capita caduca, cranium muliebre, alia dogmata, læti et alacres viri, quænam hera, pulchrum et bonum virum, maxima pars, dæmonia multa, medio mari, benedictus rex, priori tempore, humanæ speciei, rectam rationem.

CHAP. III.

A verb signifying actively governs the accusative.

1. For ye *have* the poor always, but ye *have* not me always.

Ο πτωχος γαρ παντοτε εχω, εγω δε ου παντοτε εχω.

2. I *did* one work, and ye all wonder.

Εις εργον ποιειω⁵, και πας θαυμαζω.

3. Do you not know, that the unjust *shall* not inherit the kingdom?

Η ουκ ειδew^{m7}, οτι αδικος βασιλεια ου κληρονομew;

4. The saints *judge* the world.

Ο αγιος ο κοσμος κρινw.

5. *Fear* God, and honor your parents!

Ο μεν θεος φοβew^m, ο δε γονευς τιμαw.

6. *Hate* those that flatter as those that deceive; for both, when trusted, *injure* those who trust them.

Μισew ο κολακew⁸, ωσπερ ο εξαπαταw⁸, αμφοτερος γαρ πιστευw⁸ ο πιστευw⁸ αδικew.

7. The poets *know* that this is so, and the difference.

Οτι δε ουτος ουτως εχω, και ο διαφορα ισημι ο ποιητης.

8. ¶ And *thinkest* thou this, O man, that *judgest* them who do such things, and dost the same, that thou *shall* escape the judgment of God.

Λογιζομαι δε ουτος, ω ανθρωπος, ο κρινw⁸ ο ο τοι ουτος πρασσω⁸, και ποιew⁸ αυτος, οτι συ εκφευγω^m ο κριμα ο Θεος;

9. For it *has* not shoes by the smith, nor arms by the shoemaker.

Ουδε γαρ υποδημα εχω δια ο χαλκευς^a, ουδε οπλον δια ο σκυτευς^a.

10. But the disciples did not *know* these things.

Ουτος δε ουκ γνωμι ο μαθητης.

11. Hippocrates *having cured many diseases*, fell sick and died; *the Chaldeans foretold the deaths of many*, then fate *took them off* also.

Ἱπποκράτης πολλὰ νοσήσας⁵, νοσήσας⁶ ἀποθνήσκει· οἱ Χαλδαῖοι πολλὰ θανάτου προαγορεύουσιν⁵, εἰτα καὶ αὐτὸς ὁ πεπρωμένον κατὰ λαμβάνω⁶.

12. Jubebam eos, habebant currus, mittunt nuncios, dicebat hæc, adducere obsides, socios metuebant, relinquere nullum, vera loqueris, eosdem honoro, quos ego video, benevolentiam habens, videbunt filium, dimittet nuncios, mutabat habitus.

CHAP. IV.

An adjective is often put absolutely in the neuter, *χρημα* being understood.

When an infinitive or a sentence is in place of the nominative to a verb, or substantive to an adjective, the verb is in the third person singular, and the adjective in the neuter gender.

1. Which then is Nireus, and which Thersites? for neither is *this manifest*.

Πότερος οὖν ὁ Νίρευς, καὶ ποτερός ὁ Θερσίτης; οὐδεὶς γὰρ οὗτος δηλός.

2. They do *nothing new*, but plunder, perjure, write down their debtors, and weigh the farthings.

Καῖνος οὐδὲν ποιεῶ, ἀλλὰ ἀρπαζῶ, ἐπιορκέω, τοκογλυφεῶ, ὀβολοσάτεω.

3. Let some one having come, shew, either that I do not say *these things true*; or that those who have been deceived will trust him.

Παρερχομαι⁶ τις δεικνύμι⁵, ἢ ὡς οὐκ ἀληθὲς οὗτος ἐγὼ λέγω· ἢ ὡς ὁ ἐξαπατεῶ⁶ πιστεύω³ αὐτός.

4. Yes; for the light was a *pleasant thing*, and to die, *dreadful* and to be avoided.

Ναί· ἡδὺς γὰρ εἰμι ὁ φῶς, καὶ ὁ τεθνήμι, δεινὸς καὶ φευκτός.

5. Receive me quickly, O sea, having suffered *dreadful things*.

Δεχομαι⁵ ἐγὼ, ὦ θαλάσση, δεινὸς πάσχω⁷.

6. ¶ Tell me, said he, are not you one of those persons, who think that riches are a *better thing* than brothers?

7. We received Oedipus, and those with him, when, unfortunate, and we have done *many* other *friendly* and *honorable things* to the Thebans.

8. Our *excellencies* and *defects* are wont to arise nearly from the same causes.

9. I speak *those things, which* I have seen with my father, and ye do *the things, which* ye have seen with your father.

10. Indeed *many things*, but it is not right to publish *them* to all men, nor to reveal *the secrets*.

11. But Athenians, I do not think it is proper, to relate the strength of Philip, and by these words, to persuade you to do *the things which are necessary*.

12, Perniciosissimum est, non modo domum suam destruere, sed etiam corpus et animam.

13. Hi multa quidem dicunt atque præclara, sed nihil intelligunt.

Εἰπον ἐγώ, Φημι, οὐ δη-
που καὶ σὺ εἰμι ὁ τοιοῦτος
ἀνθρώπος, ὃς χρησιμὸς νομι-
ζῶ χρεῖμα ἢ ἀδελφός;

Ὁ Οἰδιπὸς, καὶ ὁ μετὰ
ἐκεῖνος, ἐκπιπῶν ὑποδεχο-
μαί, καὶ ἕτερος πολὺς ἐγώ
ὑπαρχῶ φίλανθρώπος καὶ
ἐνδοξὸς πρὸς Θεβαίους.

Ἀπὸ ὃς ἐγώ^π ὁ ἀγαθός,
σχεδὸν ἀπὸ αὐτοῦ οὗτος καὶ
ὁ κακὸς γενναῶν φίλων.

Εγώ ὃς ὄραω παρὰ ὁ πα-
τὴρ ἐγώ, οὗτος λαλεῶ, καὶ
σὺ οὖν ὃς ὄραω παρὰ ὁ πα-
τὴρ σὺ, οὗτος ποιεῶ.

Νη Ζεὺς καὶ πολὺς, ἀλ-
λα οὐ θέμις ἐκφέρω αὐτὸς
πρὸς ἅπας, οὐδὲ ὁ ἀπορρή-
τος ἐξαγορεύω.

Ὁ μὲν οὖν ὡ ἀνὴρ Ἀθη-
ναῖος, ὁ Φιλίππος ῥῶμῃ
διέξειμι, καὶ διὰ οὗτος ὁ
λόγος, προτρέπω ὁ δεῖς
ποιεῶ σὺ, οὐχὶ καλῶς ἐχω^ε
ἡγεομαι.

CHAP. V.

Substantive verbs, verbs passive of *naming*, and verbs of *gesture*, have a nominative both before and after them, belonging to the same thing; as also some other verbs by attraction.

1. And Cyrus took care, that they *might* never come in without having sweated. Επιμελεομαι^{is} δε και ο Κυρος, οπως μηποτε ανιδρωτος γινομαι⁶ εισειμι^d.

2. What then can one say, when such old persons are lovers of life? Τις ουν αν τις ετι λεγω^d, οποτε ο τηλικουτος φιλοζωος ειμι.

3. I wish it would come to pass, said Araspas, that *I would be useful*. Ει γαρ γινομαι⁶, Φημι ο Αρασπας, οτι εγω αν γινομαι^d χρησιμος.

4. Gordian was proclaimed emperor being about thirteen years old. Γορδιανος περι ετος^a που γινομαι⁶ τρισκαιδεκα αυτοκρατωρ αναδεικνυμι⁵.

5. ¶ Be such to your parents, as you would wish your own children to be to you. Τοιουτος γινομαι περι ο γονευς^a, οιος αν ευχομαι^d περι σεαυτου γινομαι⁶ σεαυτου παις.

6. It is directed to such persons, as advance to any actions to set before their eyes those who are or have been good; and to consider, what Plato would have done in this case, what Epaminondas would have said, how Lycurgus or Agesilaus would have appeared. Ηδη δε ο τοιουτος παρεπομαι, ο βαδιζω⁶ επιπραξις^a τις, τιθημι^m προ οφθαλμος ο ειμι⁶ αγαθος η γινομαι^{ps} και διανοεω^m, τις δε αν πρασσω^b εν ουτος Πλατων, τις δε αν ειπον^b Επαμινωνδας, ποιος δε αν οπτομαι^{ps} Λυκουργος η Αγησιλαος.

7. And then to leave all those things, that thou mayest not be cast in bound, like sheep. Και τοτε πας εκεινος αφημι, ινα μη δεω⁶ εμβαλλω^c, ως το προβατον.

8. Since we are conscious to ourselves, that *beginning* from boys we *have been practisers* of good and virtuous actions, let us go against the enemies.

Επειπερ συνισημι αυτος, απο παις αρχομαι⁵ⁿ ασκη- της ειμι⁸ ο καλος και αγα-θος εργον, ειμι^{6c} επι ο πο- λεμιος^a.

9. Forte quæ humana sapientia est.

10. Hic familiaris meus erat ab juventute.

11. Hic sapientissimus est, qui novit quod nihilo dignus revera, est, quoad sapientiam.

CHAP. VI.

The conjunctions, *και*, *τε*, *δε*, *αλλα*, *μεν*, *ουτε* and the like, will have the same case; and, commonly, the same mood and tense after them, that goes before them.

1. By *night and day*, in the *mountains and the tombs*.

Νυξ^ε και εν ημερα, εν ο- ρος^d και εν ο μνημα.

2. He *confessed and denied* not.

Ομολογω και ουκ αρνεο-μαι.

3. I think that we all have the pledges of faith, in *our own minds* and in *our own hands*.

Εννω οτι εχω πας ο πιστος^{nc}, εν ο ημετερος ψυχη^d και εν ο ημετερος χειρ.

4. Let this robber *Sostratus* be cast into *Pyrphlegethon*; and this *sacrilegious man* be torn asunder by the chimæra.

Ο μεν ληστης ουτος Σωστρατος ες ο Πυριφλε- γεθων^a εμβαλλω⁷. ο δε ιε- ροσυλος υπο ο Χιμαιραδιασ- παω⁵.

5. ¶ You have already seen this *ferryman*, who brought you over and the lake.

Ο πορθμευς ουτος, ος συ διαπεραω, και ο λιμνη, ηδη οραω.

6. We ought to shun *those kinds* of manners which are not *simple*, but *insidious*, more than *vipers*.

Ο^{nc} δη ο ηθος μη απλο- ος, αλλα επιβουλος, φυ- λασσω^m μαλλον δει η ο εχis.

7. I shall endeavor to shew you, Εγω συ πειραω^m απο-
what this is, which has caused to δεικνυμι, τις ποτε ειμι ου-
me both *the name and the calum-* τος, ος εγω ποιω ο τε ονο-
ny. μα και ο διαβολη.

8. Qui proximi sunt Deo, et circa eum ordine instructi, geometræ, arithmetici, philosophi, medici, astronomi, et grammatici.

9. In his enim solis silentio melior est oratio; in alijs vero tacere satius est quam loqui.

CHAP. VII.

Αν, εαν, επειδαν, ινα, οφρα, οπως, οταν, οποταν, καν, κεν and ως, are, for the most part, joined with the subjunctive mood.

1. But the chief priests consult- Βουλευω δε ο αρχιερευσ,
ed among themselves, *that they* ινα και ο Λαζαρος αποκτει-
might kill Lazarus also. νω^s.

2. *Though we should take to us* Και αν ο γεα, και αν ο
both the earth, and the sea. θαλασσα προσλαμβανω^s.

3. *As soon as you will have come* Επειδαν ταχιιστα ανερχο-
up, if you see Menippus the Cynic μαι^s, ην που ειδω^s Μενιπ-
in any place. πος ο κυων.

4. And she asked him, *that he* Και ερωταω^s αυτος ινα ο
would cast out the devil. δαιμονιον εκβαλλω.

5. And *if you desire* these things, Εαν δε και ουτος θελω,
both to be rich and to govern. και πλουτεω και αρχω.

6. *If you be* fond of learning, you Εαν ειμι φιλομαθης, ειμι
will learn much. πολυμαθης.

7. ¶ Look inward; the fountain Ενδον βλεπω· ενδον ο
of good is within, and always able πηγη ο αγαθος, και αει
to spring, *if you* always dig. αναβλυω δυναμαι^s, εαν αει
σκαπιω.

8. No other shall hurt you, un- Συ αλλος ου βλαπιω, αν
less you please; then only you will μη συ θελω· τοτε δε ειμι
be hurt, *when you think* that you βλαπιω^sε, οταν υπολαμ-
are hurt. βανω^s βλαπιω.

9. He hath blinded their eyes, and hardened their heart; *least they might see with their eyes, and understand with their heart, and be converted, and I should heal them.* Τυφλω αυτος ὁ οφθαλμος και πωρω αυτος ὁ καρδια, δια· ινα μη ειδω⁶ ὁ οφθαλμος, και νοεω⁵ ὁ καρδια, και επιστρεφω⁶, και ιαομαι⁵ αυτος.

10. Idcirco et legislator primum hoc posuit in iudicium jurejurando, “ Sententiam feram secundum leges;” illud nimirum bene sciens, quod, cum conservarentur civitati leges, servatur etiam democratia.

CHAP. VIII.

One substantive agrees with another, signifying the same thing, in case.

1. I *Paul* the prisoner. Εγω Παυλος ὁ δεσμιος.
2. Of *God* the Father and the Lord *Jesus Christ*. Θεος πατηρ και κυριος Ιησους Χριστος.
3. I am a relation to you, being also myself a *cur*. Συγγενης ειμι συ^d, κυων και αυτος ειμι.
4. ¶ For Homer, relating the wounds, dissensions, revenges, tears, chains, and sufferings of every kind, of the gods, seems to me, as much as in his power, to have made the *men* who fought at Troy, *gods*, and the *gods men*. Ομηρος γαρ, εγω δοκεω, παραδιδωμι τραυμα θεος, σλασις, τιμωριον, δακρυ, δεσμον, παθος παμφυετος, ὁ μεν επι ὁ Ιλιακος^{pe} ανθρωπος, ὅσος^{ne} επι ὁ δυναμις^d, θεος ποιω, ὁ θεος δε, ανθρωπος.
5. And a certain *Pharisee* of the council rising up, named *Gamaliel*, a doctor of law, ordered them to put out the men a little while. Ανιστημι^o δε τις εκ ὁ συνεδρον Φαρισαιος, ονομα Γαμαλιηλ, νομοδιδασκαλος, κελευω εξω βραχυ ὁ ανθρωπος ποιω⁵.
6. You may teach the son of Cræsus; for I wish to be a *talker* and not a *statue*. Ωρα συ^d, ὁ Κροισος παις παιδευω· εγω γαρ λαλος ουκ ανδριας ειμι βουλομαι.

7. Venia, O Ajax, ei debetur, si, cum esset homo, appetivit gloriam, rem dulcissimam, propter quam et nostrum unusquisque periclitari sustinet; quandoquidem etiam vicit te, et hæc apud iudices Trojanos.

CHAP. IX.

The infinitives of substantive verbs, such as ειναι, γενεσθαι, &c. have the same case after them that goes before them.

1. The name “boaster” appears to me, to lie upon *those who pretend to be richer*, than they are, *and more valiant*, and *who promise to do those things which they are not fit to do.* Ο μὲν ἀλαζων ἐγὼ^d γε δοκεῶ ὀνομα, κείμαι^f ἐπὶ ὁ^d, προσποιεῶ^{mg} καὶ πλουσιος εἰμι, ἢ εἰμι, καὶ ἀνδρείος, καὶ ποιεῶ^{sf} ὅς μὴ ἱκανὸς εἰμι ὑπισχενομαι^g.

2. You see how nothing hinders the *Scythian Anacharsis* to be admired, and *called a wise man.* Ὁρᾶω ὥς οὐδεὶς κωλύει ὁ Σκυθῆς Ἀναχάρσις καὶ θαυμάζω^f τε καὶ σοφὸς ὀνομαζώ.

3. ¶ The shortest, and safest, and most honorable way, is, in whatever thing *you wish to seem to be good*, to endeavour *to be good* in it. Συντομὸς τε, καὶ ἀσφαλῆς, καὶ καλὸς ὁδὸς, ὃ, το (συ) ἀν βουλομαι δοκεῶ ἀγαθὸς εἰμι, τοῦτο καὶ (σε) γινομαι^g ἀγαθὸς πειραω^m.

4. Mihi videtur injustus esse, a quocunque quispiam beneficiis affectus, sive amico sive hoste, referre gratiam non enititur.

CHAP. X.

One substantive governs another, signifying a different thing, in the genitive case.

An adjective in the neuter gender, without a substantive, governs the genitive.

1. Blessed be he that cometh in the *name* of the *Lord*, the *king* of *Israel*. Ευλογεω⁸ ὁ ἐρχομαι⁸ ἐν ὀνομα^d Κυρίου, ὁ βασιλευς ὁ Ἰσραηλ.

2. Now is the *judgment* of this *world*; now the *ruler* of this *world* shall be cast out. Νυν κρίσις εἰμι ὁ κόσμος οὗτος· νυν ὁ ἀρχων ὁ κόσμος αὐτος ἐκβαλλω ἐξω.

3. And immediately *his ears* were opened, and the *bond* of his *tongue* was loosed. Καὶ εὐθεὺς διανοίγω⁵ αὐτος ὁ ἀκοή, καὶ λύω⁵ ὁ δεσμός ὁ γλώσσα αὐτος.

4. You see a *citizen* of the *world*. Ο κόσμος πολίτης ὄραω.

5. A little time breaks the *connections* of the *wicked*; but no length of time can destroy the *friendships* of the *good*. Ο μὲν ὁ φαῦλος συνηθεία ὀλιγὸς χρόνος διαλυω⁵· ὁ δὲ ὁ σπουδαῖος φιλία, οὐδὲ ἀν ὁ πας αἰὼν ἐξαλείφω^{5d}.

6. The *mind* of *man* upbraids itself when it is hypocritical. Ὑβρίζω ἑαυτοῦ ὁ ὁ ἀνθρώπος ψυχῇ, ὅτον ὑποκρινομαι.

7. Nightly visions are not only the *echoes* of *daily accidents* and *conversations*, but also the *productions* of a *remiss habit*. Ο νυκτερινὸς φαντασία οὐ μόνον ὁ μεθήμερινος εἰμι συντυχία καὶ ὁμιλία ἀπηχημα, ἀλλὰ καὶ ὁ ῥαθυμὸς συνηθεία γεννημα.

8. ¶ He will easily find his *leathern coat* again, and his *spade*, in the *lees* of his *cask*. Ραδίως εὐρίσκω⁸ ὁ διφθερα αὐθις, καὶ ὁ δικελλα, ἐν ὁ τρυξ ὁ πίθος.

9. I am a *deliverer* of *men*, and an *healer* of *passions*, but upon the whole, I desire to be the *prophet* of *truth* and *freedom*. Ἐλευθερωτῆς εἰμι ὁ ἀνθρώπος, καὶ ἰατρός ὁ παθος, ὁ δεόλος^{ne} ἀλήθεια καὶ παρρησία προφήτης εἰμι βουλομαι.

10. By their present great joy, they had *something* of a *slight hope*, that, in future, they would not be consumed by any other disorder. Ο παρὰ χρεῖμα περιχαρῆς, ἐς ὁ ἐπειτα χρόνος, ἐλπίς τις ἐχω⁸ κουφός, μὴδὲ ἀν ὑπο ἄλλος νοσημα⁸ ποτὲ ἐτι διαφθεῖρω⁶.

11. You desire *nothing of a difficult* matter, wishing to know what the law is. Ουδεις τις χαλεπος πραγμα επιθυμew, βουλομαι γνωμι τις ειμι νομος.

12. *The end of tragedy* and of *history* is not the same, but opposite; in the former you must strike and captivate the hearers, at present, by the most persuasive words; in the latter, by real facts and narrations, you must, always, instruct and persuade those who wish to learn. Ο τελος τραγωδια και ιστορια ου ο αυτος, αλλα ο εναντιος· εκει μεν γαρ δει δια ο πιθανος λογος^ε, εκπλησσω^ς, και ψυχαγωγεω^ς, κατα ο παρειμι^ς, ο ακουω· ενθαδε δε, δια ο αληθινος εργον και λογος, εις πας ο χρονος, διδασκω^ς και πειθω^ς ο φιλομαθεω^ς.

13. Socrates, Homerus, Hippocrates, Plato, eorumque admiratores, quos etiam æque ac deos colimus, tanquam præfecti quidam, atque Dei ministri.

CHAP. XI.

The relative agrees with its antecedent in gender and number. If there comes no nominative between the relative and the verb, the relative is the nominative to the verb; but if there does, the relative is governed by some word in the sentence.

1. That the *word* might be fulfilled *which he spoke*. Ινα πληρω^ς ο λογος ος ειπον.

2. Seeing the *chariots which Joseph sent*, the spirit of our father Jacob revived. Ειδω^ς δε ο αμαξα ος αποσπellaω Ιωσηφ, αναζωπυρεω ο πνευμα Ιακωβ ο πατηρ.

3. You seem never to have seen the polypus, nor to know *what* this fish suffers. Συ δοκει ουδε πολυπους οραω^ς. πωποτε, ουδε ος^{no} πασχω ο ιχθυς ουτος ειδew^ς.

4. There was a certain rich man, *who had* a steward. Ανθρωπος τις ειμι πλουσιος, ος εχω οικονομος.

5. *Whom* I often saved, when in danger of being cut off by the Phrygians.

6. I lost none of *those persons* whom thou gavest to me.

7. One, of those who sat with him, hearing these things, said; *He* is happy who shall eat bread in the kingdom of God.

8. It is superfluous to say *those things* to them, which they know.

9. The first person is that in which the speaker speaks of himself; the second, in which of him to whom he speaks; the third, in which of another.

10. Such are hyperboles and plurals; but we shall shew in the sequel, the danger which they seem to have.

11. Circumque ipsum omnes ordine instructi sunt, locum unusquisque, quem ille dedit, non relinquentes.

12. Diram quandam narras hominum stultitiam, qui tanto amore amant rem pallidam gravemque.

Ὅς ἐγὼ πολλακίς σωζώ, κινδυνευωῖ κατακοπτω^τ ὑπὸ ὁ Φρυγῆ.

Ὅς δίδωμι ἐγώ, ἐξ αὐτοῦ οὐδεὶς ἀπολλύμι.

Ἀκούω δὲ τις, ὁ συνανακειμαιῖ, οὗτος, εἶπον· Μακαρίου ὅς φαγω^μ αἶστος ἐν ὁ βασιλεία ὁ Θεός.

Περισσος^{nc} οὗτος λέγω πρὸς αὐτοῦ, ὅς ἰσημι.

Πρῶτος προσώπων ὅς^d περὶ ἑαυτοῦ φραζώ ὁ λέγω^e δευτερός, ὅς περὶ ὁ πρὸς ὅς ὁ λόγος· τρίτος, ὅς περὶ ἑτέρους.

Τοιοῦτος^{nc} πῶς καὶ ὁ ὑπερβολή, καὶ ὁ πληθυντικός^{nc}. δείκνυμι δὲ ἐν ὁ^p ἐπειτα ὁ κινδυνός, ὅς ἐχω εἰκω^{m7}.

CHAP. XII.

The prepositions *αντι*, *απο*, *εκ*, or *εξ*, and *προ*, govern the genitive; *εν*, and *συν*, the dative; *εις* or *ες*, and *ανα*, the accusative.

— The poets sometimes have *ανα*, with a genitive, or dative.

1. I did proceed, and I come *from God*; for I have not come *from myself*, but he sent me.

Εγω εκ ὁ Θεος ἐξέρχομαι
καὶ ἦκω· οὐ γὰρ ἀπο ἐμαυ-
του ἐρχομαι, ἀλλὰ ἐκεῖνος
ἐγὼ ἀποστέλλω.

2. He fights *for his own things*.

Προ ὁ ἴδιος μαχομαι.

3. Then one *of the disciples* says.

Λεγουν εἰς ἐκ ὁ μαθητης.

4. I did catch *in the cave*, having returned *from the feeding* of my cattle, many fellows.

Καταλαμβανω ἐν ὁ αν-
τρον, ἀπο ὁ νομην ἀναστρέφω^s,
πολυσ τις.

5. Pleasure is rather *in rest*, than *in motion*.

Ἡδονη μαλλον ἐν ἡρεμια
εἰμι, ἢ ἐν κινήσει.

6. And all the brethren with me, to the churches of Galatia.

Καὶ ὁ συν ἐγὼ πᾶς ἀδελ-
φος, ὁ ἐκκλησια ὁ Γαλατια.

7. When he went *to the Persians*.

Οτε εἰς Περσης ἀπείμι^{m3}.

8. It is a fine thing to receive immortal glory, in exchange *for a mortal body*.

Καλος, ἀντι θνητος σωμα,
ἀθανατος δοξα ἀντικαταλ-
λασσω^{m3f}.

9. ¶ I think it the duty of a good citizen, to choose the safety of affairs, *before grace in speaking*.

Δικαιος πολιτης^s κρινω, ὁ
ὁ πραγμα σωτηρια, ἀντι ὁ
ἐν ὁ λεγω^f χαρις, αἰρεω^m.

10. It contributes much *to their learning* to be temperate, that they see the older men also living temperately, *through the whole day*.

Μεγα δε συμβαλλω^m εἰς
ὁ^{ne} μαθανω^f σωφρονεω αυ-
τος, ὅτι καὶ ὁ πρεσβυς ὁραω,
ἀνα πᾶς ἡμερα σωφρονως
διαγω.

11. Having *in his hands* the crown of the far darting Apollo, *with the golden sceptre*.

Στεμμα τε ἐχω ἐν χειρὲ-
κηβος Απολων,
Χρυσεος ἀνα σκηπτρον^d.

12. Ego meis posteris generis princeps ero, meumque a me genus incipiet, tuum vero in te desinet.

13. Alii vero, constructo rogo ante tumulos, et effossa fovea quadam, adolentque sumptuosas illas cœnas, et infundant vinum, mulsumque in foveas.

CHAP. XIII.

Δια and ὑπερ govern the genitive, or accusative; ἀμφι, ἐπι, περι and ὑπο, the genitive, dative, or accusative.

GENITIVE.

1. They are troubled *through all their life*. Ταρασσω δια πας ὁ βίος.

2. Take away desire entirely, *at present*. Ο ορεξις δε παντελως, ἐπὶ ὁ παρειμι^ε αναιρεω.

3. Begin therefore from small things; never say *of any thing*, that I lost it, but that I restored it. Αρχομαι^ε τοιγαρουν απο ὁ μικρος· μηδεποτε ἐπὶ μηδεις ειπον^ε, ὅτι απολλυμι αυτος, αλλα ὅτι αποδιδωμι.

4. Your forgetfulness, *about all things*, is near; and the forgetfulness of all, *about you*, is near also. Εγγυς μεν ὁ σος, περι πας ληθη, εγγυς δε ὁ πας, περι συ, ληθη.

5. He was always discoursing *about the affairs of men*; considering, what was pious, what impious; what honorable, what shameful; what just, what unjust. Αυτος δε περι ὁ ανθρωπειος αι διαλεγομαι· σκοπεω, τις^{ne} ευσεβης, τις ασεβης. τις καλος, τις αισχρος· τις δικαιος, τις αδικος.

DATIVE.

6. Strip this man also; for you shall see many, and ridiculous things, lying hid *under his garment*. Αποδυ^ε και ουτος· οπτομαι γαρ πολλους, και γελοιους, ὑπο ὁ ἱματιον κρυπ^ωρ.

7. And they were astonished at his doctrine, for he was teaching them, as one having power, not as the scribes.

Και εκπλησσω^ω επι ο δι-
δαχη αυτος, ειμι γαρ διδασ-
κω αυτος, ως εξουσια εχω,
ουχ ως ο γραμματευσ.

8. And the general of the Lord says to Joshua, loose the shoe off thy feet, for the place upon which thou hast now stood, on it, is holy.

Και λεγω ο αρχιστρατη-
γος Κυριος προς Ιησους^β,
Λυω ο υποδημα ο πους^β συς,
ο γαρ τοπος επι ος νυν ιστη-
μι, επι αυτος^β, αγιος ειμι.

ACCUSATIVE.

9. Cyrus sometimes invited a whole company to supper, with the captain.

Καλεω δε επι δειπνον ο
Κυρος ολος ποτε ταξις, συν
ο ταξιάρχος.

10. They came, not on account of Jesus alone, but that they might also see Lazarus.

Ερχομαι^ο, ου δια ο Ιησους
μονος, αλλα ινα και ο Λα-
ζαρος ειδω^ο.

11. He also goes out to assist, with those that are about him.

Εκβοηθεω και αυτος, συν
ο περι αυτος.

12. But, as I think, you did not come the most beautiful person, under the earth.

Αλλα ουχι και υπο γεα,
ως οιμαι^ο, καλος ερχομαι.

13. Many at last were spent by weakness; for the disorder first seated in the head, having begun from above, went throughout the whole body.

Ο πολυς υσπερον δια ο ασ-
θενεια διαφθειρω^ω και διεξ-
ειμι² γαρ δια πας ο σωμα^β,
ανωθεν αρχομαι^ο, ο^{πε} εν ο κε-
φαλη πρωτον ιδρυω^ο κακος

14. ¶ If God be for us, who can be against us?

Ει ο Θεος υπερ εγω^ο, τις
κατα εγω;

15. But tell me, how the things upon earth are, and what they do in the city.

Αταρ ειπον εγω, πως ο
υπερ γεα^β εχω, και τις ποιω
εν ο πολις.

16. And the others who fought with Darius against the Scythians: because the whole Persian army was in their power, to destroy, or to save it.

Και ο συστρατευω^ο Δα-
ρειος αλλος επι Σκυθης^α. οτι
επι ουτος^β ο πας Περσικος
στρατια γινομαι^ο, διαφθει-
ρω^ο, και περιποιω^ο.

17. Sic enim vivis, quo pacto quivis servus sub domino victitans, non maneret.

18. Si vero non unquam invitatus ad cœnam vellet accedere, quod operosissimum est plurimis, cavere scilicet, ne se repleant ultra satietatem, hoc perquam facile cavebat.

CHAP. XIV.

Κατα *from*, or *against*, commonly governs the genitive; *at*, or *according to*, the accusative. Μετα, *with*, the genitive or dative; *to*, or *after*, the accusative. Παρα and προς, *from*, the genitive; *at*, or *with*, the dative; *to beside*, or *against*, the accusative.

1. That which he received *from* the Armenians, and those *from* the Chaldeans. Ος^{ne} παρα Αρμενιος προσ- λαμβανω^s, και ο^m παρα Χαλδαιος.

2. The article stands *with* a noun, and the pronoun, for a noun. Ο αρθρον μελα ονομα, και ο αντωνυμια, αντι ονομα.

3. It was terrible, not *according to one only* of the circumstances. Δεινος ειμι, ου κατα εις μονος ο πραγμα^s.

4. The way to be filled is much more simple and straight *with* us, than *with* you. Πολυ απλος και ευθυσ παρα εγω ο οδος ειμι επι ο^s εμπληθω^s, η παρα συ.

5. Of not fewer than five hundred, who sailed in the ship, three *with* (and) *thirty* only were saved. Ο πλεω^{is} εν ο ναυς, ουκ ελαχυσ η πεντακοσιοι, τρεις προς ο τριακοντα μονον διασωζω^s.

6. As two are *to* four, so are four *to* eight. Ως ο^{ne} δυο προς ο τεσσαρες, ο^{ut}ω και ο τεσσαρες προς οκτω.

7. ¶ He thought that those who enquired such things *from* the gods did impious things. Ο ο τοιουτος παρα ο θεος πυνθανομαι^s αθεμιστος ποiew η γεομαι^{is}.

8. *According to the customs with themselves*, they made a noise all together, with their arms; and, having shouted together, they rushed against the enemies. Κατα ο παρα αυτος εθος, συνφοφω, ο οπλον, και συναλαζω^s, ορμαω επι ο πολεμιος^s.

9. And perhaps Cyrus was too talkative, because he was obliged by his master to give an account of the things which he did, and to receive it *from others*, when he judged.

Και εἰμι μὲν ἴσως ὁ Κυ-
ρος πολυλογος^c ὅτι αναγ-
καζω ὅπο ὁ διδασκαλος καί
διδωμι λογος ὅς^g ποιεω²,
καὶ λαμβάνω παρὰ ἄλλος
ὅποτε δικάζω^d.

10. Ego vero fretus venio, primum equidem deis, deinde legibus ac vobis, existimans nullum apparatus valere apud vos, plus quam leges atque jura.

11. Ex his igitur cupiebat aliquid jam negotiorum adversus hostes gerere.

13. Cum his et Cyrum contemplabere, et Priamum et Dionysium.

CHAP. XV.

Adverbs of *time, place, quantity, order, exception*, and the like, govern the genitive.

Νη and μα govern the accusative; ἄμα and ὁμῶν the dative.

1. The world has gone *after* him.

Ο κόσμος ὀπίσω αὐτος
ἀπερχομαι^b.

2. And Cyrus desired this decree, *on account of the* ὁμοτιμοὶ *themselves*.

Ο δὲ Κυρος βουλομαι²,
καὶ αὐτος ἐνεκα ὁ ὁμοτιμος,
οὗτος ὁ ψηφισμα.

3. *Within the enclosure*, a multitude of women was seen.

Ἐνδον δὲ ὁ περιβόλον,
πληθος τις γυνήδων².

4. From the beginning, *to this* part which is last.

Ἀπο ἀρχῆς, μέχρι οὗτος
ὁ μέρος ὅς ἐσχάτος εἰμι.

5. A tragedy cannot be *without* action; but it may be *without* morals.

Ἀνευ μὲν γὰρ πράξις, οὐκ
ἀν γινεσθαι^d τραγωδία.
ἀνευ δὲ ἠθὸς γινεσθαι ἀν.

6. *Between us* and you.

Μεταξὺ ἐγὼ καὶ σὺ^p.

7. Neither a feast *without concord*, nor wealth *without virtue* has any pleasure.

8. That which is called the law of a state, *without obedience* of the subjects, is quite a vain composition.

9. This evil is not *far from madness*.

10. A bare thought by itself, *without utterance*, is sometimes admired, upon account of the grandeur itself.

11. *Near the very great city Babylon*.

12. And when Gadates was *near these villages*, he sends some spies before him.

13. However, *with the morning*, they come to the sea, and having gone into the way called Elorina, they proceeded.

14. The Athenians knowing that they were not concealed, laid down their arms again, *except* about *three hundred men*.

15. ¶ *Without you*, we are afraid to go home.

16. And the Assyrian having followed *as far* as he thought it to be safe, returned.

17. Then the Assyrians, and those with them, when the armies were *near each other*, cast a rampart around themselves; which barbarian kings do even yet, when they pitch their camps.

18. At first he called himself nobody; but when he ran off, and was *out of reach of my dart*, he said that he was named Ulyssus.

Ουτεσυμποσιον ανευ ομνοια, ουτεπλουτος χωρις αρετη ηδονη εχω.

Πολις ο καλεω^ε δη ουτος^{ne} νομος, ανευ πειθω ο χραμαι^ε, συγγραμμα ειμι αλως κενος.

Ουτος ο κακος^{ne} ου πορ'εω μελαγχολια ειμι.

Και φωνη διχα, θαυμαζω ποτε φιλος κατα εαυτου ο εννοια, δια αυτος^ε ο μεγαλοφρων^{ne}.

Ο μεγας πολις βαβυλων εγγυς.

Ο δε Γαδατας ως εγγυς ειμι ουτος ο κωμη, πεμπω τις προερευναω^{m. ε}.

Αμα δε ο εως,, αφικνεομαι ομως προς ο θαλασσα, και εσβαινω^ε ες ο οδος ο Ελωρινη καλεω^ε, πορευομαι^ε.

Γνωμι δε ο Αθηναιος ου λανθανω^{ne}, κατατιθιμι^{ne} παλιν, πλην τριακοσιοι μαλιστα ανηρ.

Ανευ δε συ, και οικαδε απειμι φοβεω^m.

Και ο μεν Ασσυριος διωκω^ε αχρος ος ασφαλης^{ne} οιομαι^ε ειμι, αποδρεπω^{ne}.

Ο μεν ουν Ασσυριος, και ο συν αυτος, επειδη εγγυς αλληλων ο στρατευμα γιγνομαι^ε, ταφρος περιβαλλω^ε. οσπερ και νυν επι ο βαρβαρος βασιλευς ποιειω, ο ποταν στρατοπεδευω^m.

Ο μεν πρωτος^{ne} ουτις εαυτου αποκαλεω^ε. επει δε διαφευγω^ε, και εξω ειμι βελος, Οδυσσευςⁿ ονομαζω φημι.

19. In their trouble, they naturally remembered this saying, "The Doric war will come, and a plague *with it*."

20. Do you see then, says he, *before that grave*, a place which seems to be beautiful, and like a meadow, and illuminated with much light?

21. It has been well said, that every end does not appear *along with the beginning*.

22. They live entirely for the succeeding time *without bodies*, and go into dwellings yet more beautiful than these.

23. Since then you have tried *almost all lives*, and know all things, you could tell clearly, what things are peculiar to the rich.

24. No one having sense, fights with his neighbours, merely *for the sake*, of conquering his opponents; nor sails upon the seas, only *to pass over them*; nor takes up the sciences or arts, merely *for the sake of the knowledge itself*; but all men do all things, *on account of the pleasures, honors, or profits which arise* from the works.

25. Definite mihi, ad quot usque annos existimare oportet, homines esse juvenes.

26. Quis enim absque hac bonum aliquid discat?

27. Vestes quidem qui commutant, frigoris eas æstusque causa commutant.

28. Et, per canem, o viri Athenienses, certe ego, patiebar aliquid tale.

Εν δὲ ὁ κάκος, ὅσα εἰκός, ἀναμνησθῆναι^{p5} καὶ ὁ δὲ ὁ ἐπός, Ἡκω³ Δωρικός πολέμος, καὶ λοιμός αἶμα αὐτός.

Ὁραὼ οὖν, Φημι, καὶ ἐμπροσθε ὁ αἶσος ἐκεῖνος, τόπος τις, ὃς δοκεῖ καλὸς τε εἶναι, καὶ λειμῶνοειδής, καὶ φῶς πολὺς καταλαμπῶς;

Εὐ ἔρω, ὅπερ μὴ αἶμα ἀρχὴ πάς τέλος καταφαίνω^m.

Ἀνευ τε σώμα ζῶντο παρὰ πάντας εἰς ὃ ἐπειτα χρόνος, καὶ εἰς οἰκήσεις ἐτι οὗτος καλὸς ἀφικνεομαι.

Οὐκοῦν ἐπεὶ δὲ ἅπας σχεδὸν ἤδη ὁ βίος πεῖρα^{p5}, καὶ πᾶς εἶδω^{m7}, λέγω ἂν ἤδη σαφῶς, ἰδίος μὲν ὁ ὁ πλουσιός⁸.

Οὐτε πολεμῶ ὁ πέλας οὐδεὶς, νόσος ἐχῶ, ἐνεκεν αὐτοῦ ὁ καταγωνιζομαι^{5f} ὁ ἀντιτασσῶ^{m8}. οὐτε πλεῶ ὁ πέλαιος, χάριν ὁ περαιοομαι^{p6f} μόνον· καὶ μὴν οὐδὲ ὁ ἐμπειρία καὶ τέχνη αὐτός ἐνεκα ὁ ἐπιστήμη ἀναλαμβάνω· πᾶς δὲ πράσσω πᾶς, χάριν ὁ ἐπιγινομαι⁶⁸ ὁ ἐργον^d ἥδους, ἢ καλός, ἢ συμφερώ⁸.

CHAP. XVI.

The infinitive mood has an accusative before it; or some other case by attraction, *ὅτι* being understood.

The infinitive mood is set after verbs, adjectives, or some particle, such as, *ὥς, πρὶν, ἀχρι, μέχρι.*

The infinitive is often put elliptically, *ὄρα, βλέπε* or *σκοπεῖ* being understood.

1. He *heard* that *he had done* this miracle. Ἀκούω ὅτος αὐτός ποιεῶ ὁ σημεῖον.

2. Another again, *was shewing* that *wealth itself was good.* Ο τὶς αὐτὸ πάλιν, αγαθὸς εἰμι καὶ ὁ πλοῦτος αὐτός ἀποφαίνω^m.

3. It *pleased* them that *each* should be honored according to his desert, and that *Cyrus should be* the judge. Δοκεῶ κατὰ ὁ ἀξία ἐκαστος τιμαῶ, Κυρὸς δὲ ὁ κρινω^s εἰμι.

4. They brought all things sufficient, so that *all the army supped well.* Πας ἱκανὸς προσαγώ^s, ὥς δεῖπνω^s καλῶς ἅπας ὁ στρατία.

5. I, having put you into the house of correction, *shall persuade* you that *I am your master.* Ἐγώ γε, συ ηδὴ ἐμβάλλω^s εἰς ὁ μύλων, πείθω εἰμι δεσποτηςⁿ.

6. He *said* that *he was* the master of his words himself, but *fortune* of his actions. Ο μὲν λόγος φημι κυριοςⁿ αὐτός εἰμι, ὁ δὲ πράξις ὁ τυχη^a.

7. Then, being such, *did you wish to live?* Εἶτα, τοιοῦτος εἰμι, ζῶ ἐθέλω^s;

8. *Take* things concerning the body, as far as they are useful for the mind. Ο περὶ ὁ σωμα^a, μέχρι ὁ χρεία ψυχη^s, παραλαμβάνω.

9. Fear, and the law are *sufficient to restrain* love. Φόβος, καὶ νόμος ἱκανὸς ἐρῶς κωλύω.

10. Become a friend slowly, but when you are such, *try to continue*; for it is equally shameful to have no friend, and *to change* many associates. Βραδεὺς μὲν φίλος γινομαι, γινομαι^s δὲ, πειραω^m διαμενω· ὁμοίως γὰρ αἰσχρὸς, μὴδεις φίλος ἐχω καὶ πολὺς ἑταῖρος μεταλλάσσω.

11. I am *ready to tell*; for it is *pleasant to remember and relate* any thing about it. Ετοιμος λεγω· ἡδὺς γέ οὖν ὁ^{no} μνησθῆναι^{pi} καὶ διέξειμι τις περὶ αὐτοῦ^ε.

12. And *he began again to teach* beside the sea; and a great multitude was gathered to him; so *that he, having gone* into a vessel, *sat* on the sea, and all the multitude was at the sea side. Καὶ ἀρχομαι πάλιν διδάσκω πρὸς τὸ θάλασσαν· καὶ συναγὰς πρὸς αὐτοῦ λαὸς πολὺς· ὥστ' αὐτός, ἐμβαινὼ^ε εἰς πλοῖον, καθῆμαι ἐν τῷ θάλασσᾳ, καὶ πᾶς ὁ ὄχλος πρὸς τὸ θάλασσαν εἶμι.

13. ¶ Talkativeness, if one *would define* it, *would seem to be* an intemperance of speech. And the talkative person is such an one, as *uses to say* to the person who meets him, that he himself knows all things. Ο δὲ λαλία, εἰ τις αὐτὸς ὀρίζω^m βουλομαι, εἰμι ἀνδοκεῶ^d ἀκρασία ὁ λόγος. Ο δὲ λαλὸς, τοιοῦτος τις, οἷος ὁ ἐντυγχανῶ^ε εἶπον, ὅτι αὐτὸς πᾶς εἰδῶ^m.

14. Having left the judgment seat, we came to the place of punishment; but there, my dear friend, there *were* many and *miserable* things to hear and see. Αφίστημι^o δὲ ὁμῶς τὸ δικαστήριον, πρὸς τὸ κολαστήριον ἀφικνεομαι^o. ἐνθα δὲ, ὦ φίλος, πολὺς καὶ ἐλεεινὸς εἰμι ακουῶ^ε τε καὶ εἰδῶ^ε.

15. But he has come to such a pitch of pride, *that he sends* to the Eubœans such letters. Ο δὲ εἰς αὐτοῦ^{ne} ὕβρις ἐρχομαι, ὥστε ἐπιστέλλω Εὐβοέως ἡδὴ τοιοῦτος ἐπιστολή.

16. Sophocles said, *that he made* men such as they ought to be, and Euripides, such as they are. Σοφοκλῆς φημι, αὐτοῦ^a μὲν οἷος δεῖ ποιεῶ^l, Εὐριπίδηςⁿ δὲ, οἷος εἰμι.

17. *It is better* that one should die of hunger, *being without grief or fear*, than live in plenty, *being troubled*; and *it is better* that your son should be bad, than you wretched. Αγαθὸς λιμὸς ἀποθνήσκω^o αλυπὸς καὶ ἀφοβὸς γίνομαι^o· ἢ ζῶ ἐν ἀφθονοῦ^p, ταράσσω. ἀγαθὸς δὲ ὁ παῖς κακὸς εἰμι, ἢ σὺ κακοδαίμων.

18. *I must preach* the kingdom of God to the other cities also; because I have been sent for this. Καὶ ὁ ἕτερος πόλις εὐαγγελίζω^m· ἐγὼ δὲ ὁ βασιλείᾳ ὁ Θεοῦ· ὅτι εἰς αὐτὸς ἀπεστέλλω.

19. And if Cyrus saw any thing, any place, which would be an ornament to the army, getting it, he gave it to the most wor- Καὶ ὁ Κύρος δὲ, εἰ τις πού, καλὸς εἰδῶ^d εἰς τὸ στρατῶν, αὐτὸς κταομαι· δωρεομαι^o ὁ ἀξίος· νομιζῶ ὅς, τις καλὸς

thy persons; *thinking*, whatever *καὶ ἀγαθὸς ἐχὼς ὁ στρα-*
 beautiful and fine thing the army *τεῦμα, οὗτος ἅπας αὐτός^η*
 had, *that he was honored* by all *κοσμεῖται⁷*.
 these.

20. One of the powerful men, *Ἐκ δὲ ὁ Γαδάτας ἱππι-*
 of the cavalry of Gadatas, (when *κόν, ὁ δυνατός τις ἀνὴρ,*
 he saw him revolting from the *ἐπεὶ ὄρα^ω αὐτὸς ἀφίστημι⁷,*
 Assyrian), *thought* that if he *ἀπο ὁ Ἀσσυρίος, νομίζω εἰ τις*
 would suffer any thing, *he himself* οὗτος πασχῶ⁶, *αὐτὸς⁸ ἀν*
should receive, from the Assyrian, *λαμβάνω⁶, παρὰ ὁ Ἀσσυ-*
 all the property of Gadatas. *ρίος, παρὸς ὁ Γαδάτας.*

21. For they *must strike* that *Παίω μὲν γὰρ δεῖ ὁ ὁμο-*
 which comes against them, and *σε γιγνομαι⁸, φυλάσσω⁷ δε*
guard themselves against that *ὁ ἐπιφερῶς^{mg}. ὥστε οὐ βραδύος*
 which runs at them; so that it is *ἐνρίσκω⁶ τις, ἐν ὁ θηρὰ ἀπει-*
 not *easy to find*, what one, of the *μι, ὁ ἐν πολέμος παρρημι⁸.*
 manœuvres of war, is not in hunt-
 ing.

22. When you have to encoun- *Ὅταν δὲ συγκινδυνεύω⁵*
 ter danger for your friend or coun- *φίλος^η πατρίς, μὴ μαντευ-*
 try, do not consult the soothsayer *ομαι, εἰ συγκινδυνεύετεον.*
 whether you ought to do it. For *Καὶ γὰρ ἀν προείπον σὺ ὁ*
 if the soothsayer declares to you, *μαντῖς, Φαῦλος γινομαι ὁ*
that the omens have been bad, 'tis *ἱερὸν, δῆλον ὅτι ὁ θάνατος*
 evident that death is signified, or *σημαίνω, ἡπηρεῶσις μέρος*
 the loss of a part of the body, or *σῶμα, ἢ Φύγη.*
 flight.

23. Be present then, said he, *Παρρημι οὖν, Φημι, ἐπὶ ὁ*
 at the doors, clothed with these *θυρὰ^α, κοσμεῖται⁸ ὁ σὺν ὁ*
 dresses, *before the sun rises*, and *τός, πρὶν ἡλῖος ἀνατελλῶ,*
 stand as Pheraulas the Persian *καὶ καθίστημι ὡς ἀν σὺ Φε-*
 shall tell you from me. *ραυλὰς ὁ Περσῆς ἐξαγγελλ-*
λως παρὰ ἐγώ.

24. And he died for such a *Καὶ ὁ μὲν τοιοῦτος αἰτία*
 cause, being the least *worthy*, of *θηνησκῶ⁸, ἡκίστα δὲ ἀξίος εἰ-*
 the Grecians in my time, *to come* *μι, ὁ γὰρ ἐπὶ ἐγὼ⁸ Ἕλληνας, ἐς*
 to such a degree of misery. *οὗτος^{ne} δυστυχία ἀφίκομαι.*

25. When you please, *send* *Καὶ σὺ μὲν οὗτος ὁ βιβ-*
 these books, or rather *bring* them. *λίον πεμπῶ, ὅταν σὺ δοκεῖ,*
 For I would not *cease*, *to request* *μαλλον δε κομιζῶ. οὐ γὰρ*
 you often, *to prefer* the road to *ἀν ἀφίστημι⁶, ὁ πολλακίς*

us before any other: if for no other cause, for our old friendship, and the air, which is very temperate.

δεομαι συ, ὁ πρὸς ἐγὼ ὁδὸς ὁ ἐτέρωσσε προκρινῶ⁵. καὶ ἀν εἰ μὴδειςⁿ διὰ ἄλλος^a, ὁ τε παλαιὸς συνήθεια, καὶ ὁ ἀηρ, μετρίως εἰμι^ε.

26. If I please, I will let down a chain from heaven, and if ye, hanging from it, *endeavour to pull me down*, ye will labor in vain; for ye shall not drag me down.

Ἦν ἐθέλω, ἐγὼ μὲν ἐκ τοῦ οὐρανοῦ σείρα καθήμι^ε, συ δὲ ἡν ἀποκρεμαῶ^ε κατασπαύ βιάζομαι ἐγὼ, ματὴν πανεύ^ε. οὐ γὰρ δὴ καθελκῶ.

27. He had been so habituated, *to the requiring of moderate things, that, having possessed very small property, he was quite easily satisfied.*

Πρὸς τὸ μετρίως δεομαι παιδεύω^ε οὕτως, ὥστε παννικρὸς κταομαιⁿ, πανν ἑαδίως ἐχω ἀρκέω^ε.

28. He never did *promise to be a teacher* of this, but he *made those* who conversed with him *to hope*, that *they, imitating him, should become* such persons.

Οὐδὲ πώποτε ὑπισχνεομαι διδασκαλὸςⁿ εἰμι οὗτος, ἀλλὰ ἐλπίζω ποιεῶ^ε ὁ συνδιατριβῶ^ε ἑαυτοῦ, μιμεομαι ἐκεῖνος, τοιοῦδὲ γίνομαι^ε.

29. Rhetor Demias advenit, plebiscitum habens in dextera, et consanguineumⁿ nostrum esse dicens.

30. Miror igitur, quo tandem pacto, persuasi fuerint Athenienses, Socratem de Deis non sana mente esse.

31. Quid jucundum nosti, nihil horum causa facere volens? quæ jucundorum appetitum non expectas, sed, priusquam appetas, omnibus replearis; priusquam esurias, comedens; priusquam sitias, bibens.

CHAP. XVII.

The cause, manner or instrument is put in the dative.

Sometimes passive verbs have a dative of the agent after them.

Comparatives and superlatives govern the measure of excess in the dative.

1. The city is yet stronger *by the river*, than *by the walls*.

Ο ποταμός ἐτι ἰσχυρὸς εἰμι ὁ πόλις, ἢ ὁ τεῖχος.

2. I heard that they, *by certain incantations and charms*, could open the gates of hell.

Ἀκουῶ² δὲ αὐτοὺς, ἐπωδῇ τε καὶ τελετῇ τις, ἀνοίγω ὁ ᾄδης ὁ πύλη.

3. I think you would laugh *much more*, if you saw those, who are kings and princes with us, begging with (or among) them.

Πολὺς δὲ ἀν οἶμαι μάλ-
λον γελαῶ^{2b}, εἰ θεασομαι ὁ,
παρὰ ἐγὼ βασιλεὺς καὶ σα-
τραπῆς, πτωχέω παρὰ αὐ-
τοὺς.

4. Think it equally shameful to be conquered *by the ill offices* of enemies, and to be overcome *by the benefits* of friends.

Ὀμοίως αἰσχρὸς νομίζω ὁ
ἐχθρὸς νικῶ ὁ κακοποιῖα,
καὶ ὁ φίλος ἡσασομαι ὁ εὐε-
γερσία.

5. This place has been treated *of by many persons*, before us.

Πολὺς δὲ πρὸ ἐγὼ ὁ το-
πος ἐξεργαζομαι.

6. They accuse, and bear witness against, and censure the things, which have been done *by us* during life.

Καταγορεύω καὶ κατα-
μαρτυρῶ, καὶ διελεγχῶ ὁ
πρασσω² ἐγὼ παρὰ ὁ βίος².

7. There are many sublime expressions without pathos, as, with innumerable others, those bold expressions *of the poet*, about the sons of Alous.

Πολὺς ὕψος δίχα πάθος,
ὥς, πρὸς μυριοὶ ἄλλος, καὶ ὁ,
περὶ ὁ Ἀλωαδῆς², ὁ ποιητῆς
παράτολμα^{2g}.

8. He has exceeded all persons *in expression and invention*.

Λεξίς καὶ διανοία πᾶς
ὑπερβαλλῶ.

9. As fire burns those that touch it, so the beautiful inflame those who view them from afar, until they burn *with love*.

Ὡς ὁ μὲν πῦρ ὁ ἀπτόμαι²
καίω, ὁ δὲ κάλος καὶ ὁ α-
ποθεν θεασομαι ὕφαπτω,
ὥς ἐαίθω^{2m} ὁ ἐρως.

10. ¶ If he fall much short of the virtue of our ancestors, it must be a grief to them, if they have any perception; and *by so much the greater* shame to ourselves, *by as much as* our descent is most illustrious.

11. All these things *have been appointed by law*.

12. Come then, let us consider all the things *that have been done by me*, one by one; for thus it will appear most plainly which of them is good, and which bad.

13. The parts of the fable, are the chief things, *by which* tragedy captivates the mind.

14. The things in our power are, *by nature*, free, unhindered, unimpeded.

15. They alone conquered time and envy *by their great exploits*.

16. When Cyrus saw him, leaping from his seat, he went to meet him, and took him by the right hand; and the rest, knowing nothing of it, were astonished *at the thing*.

17. Consider that learning is *by so much a greater* good thing than ignorance, *in as much as*, all men, making profit, do other bad things; but this (ignorance) alone injures those who possess it.

18. It is not proper, in this place, to omit one of the things that have been observed *by us*, but it shall be very short.

19. Though if I must conjecture *by the silence being yet great*, and *the cold not yet pinching* me,

Εἰ γε καταπολυ ὁ ὁ προγονος ἀρετῇ ἀπολείπω^τ, λυπη μέν αν εἰμι^δ καὶ ἐκεῖνος, εἰ τις αὐτος εἰμι αἰσθησισ· αἰσχυνη δὲ ἐγὼ αὐτος τοσος δὲ μεγας, ὅσος καὶ ὁ γένος περιφανης

Εκεῖνος μὲν ἅπας νομος τασσω.

Ἀγὼ τοῖνυν, σκοπεῶ ὁ ἐγὼ πρᾶσσω πας, κατὰ εἰς ἕκαστος· οὕτω γὰρ δὴ μαλίστᾳ δηλός εἰμι, ὅς τις τε αὐτος ἀγαθός εἰμι, καὶ ὅς τις κακός.

Ὁ μεγας, ὁ ψυχαγωγῶ ὁ τραγωδία, ὁ μῦθος μέρος εἰμι.

Ὁ μὲν ἐπὶ ἐγὼ^δ εἰμι, Φυσις, ἐλευθερός, ἀκωλύτος, ἀπαρεμποδιστός.

Μόνος, ὁ μεγας πρᾶξις, χρόνος καὶ φθονος νικᾷ^ς ἑ

Ὁ μὲν οὖν Κυρός, ὡς εἰδῶ^ς, ἀναπηδᾷ^ς ἐκ ὁ ἐδρα, ὑπανταῶ^ς τε αὐτος, καὶ δεξιομαι^ς· ὁ δὲ ἄλλος, μὴδεις εἰδῶ^ς, ἐκπλησσω^ς ὁ πρᾶγμα.

Ἠγεομαι ὁ παιδεῖα τοσούτος μεγας ἀγαθός εἰμι ὁ ἀπαιδευσία, ὅσος, ὁ μὲν ἄλλος μοχθῆρος πας, κερδαινῶ, πρᾶσσω οὗτος δὲ μόνος καὶ προσζημιῶ^ς ὁ ἐχῶ^ς.

Οὐκ ἄξιός δὲ, ἐπὶ οὗτος ὁ τοπος^ς, παραλείπω^ς εἰς τις ὁ ἐγὼ θεωρεῶ^ς, εἰμι δὲ παννυσυντομός.

Καίτοι εἴγε χρη τεκμαιρομαι ὁ τε ἡσυχία πολὺς ἐτι εἰμι, καὶ ὁ κρύος, μὴδε-

as is usual in the morning, it is not yet midnight.

20. And many, being deprived of the use of their shorter swords, fought *with their hands and mouths* instead of them, pulling, biting, and tearing their adversaries, as being much above them *by the greatness* of their bodies.

21. I am neither swift of *feet*, nor strong of *hands*; and I know, that, of the things which I can do *with my body*, I would not be judged first, nor second, nor I suppose thousandth, nor perhaps ten thousandth.

22. Now the battle has been shewn to us, which I see all men understanding *by nature*, as all other animals understand a certain kind of battle, having learned it from nothing else than from nature; as the ox to fight *with his horn*; the horse, *with his hoof*; the dog, *with his mouth*; the boar, *with his tusk*.

23. When Cyrus heard that the Chaldeans often went to the Indian king; (remembering that some persons came from him to the Medes, to view their affairs, and went to the enemy that they might again see theirs) he wished that the Indian should learn the things which had been done *by him*.

πω εγω το ορθρινον, ὥσπερ ἐθω^m, ἀποκναιω, οὐδε πω μεσος νυξ^p εἰμι.

Και πολλοι, και ὁ ὁ βραχυς ξιφος χρησις στερειω^s, ὁ τε χειρ και ὁ στομα ἀντι ἐκεῖνος αγωνιζομαι², κατασπαω ὁ ἀντιπαλος, δακνω, σπαρασσω, ἄτε και ὁ μεγεθος ὁ σωμα πολλος αὐτος^s ὑπερεχω.

Εγω εἰμι μὲν οὐτε πους ταχυς, οὐτε χειρ ισχυρος· γιγνωσκω δε, ὅτι, ἐξ ὅς ἀν εγω ὁ εμος σωμα ποιειω^s, οὐκ ἀν κρινω^s οὐτε πρωτος, οὐτε δευτερος, οἰομαι δε οὐδε χιλιοςτος, ἰσως δε οὐδε μυριοστος.

Νυν δε εγω και δεικνυμι μαχη, ὅς εγω ὁραω πας ἀνθρωπος φυσις ἐπισταμαι, ὥσπερ γε και ὁ ἄλλος ζῶν ἐπισταμαι τις μαχη ἑκάστος, οὐδε παρὰ εἰς ἄλλος μανθάνω, η παρὰ ὁ φυσις· ὅιον ὁ βους κερας παιω· ὁ ἵππος, ὁ πλῆ· ὁ κυων, στομα· ὁ κάπρος, ὁδους.

Ὁ δε Κυρος, ὡς ἀκουω ὅτι πρὸς ὁ Ἰνδος πολλανις ὁ Χαλδαῖος πορευομαι², ἀναμναομαι^s ὅτι ἐρχομαι^s παρὰ αὐτος, κατασκεπτομαι^s, εἰς Μηδος, ὁ αὐτος πρᾶγμα, και οἰχομαι² πρὸς ὁ πολέμιος, ὅπως αὐ και ὁ ἐκεῖνος κατειδω^s, βουλομαι² μανθάνω ὁ Ἰνδος ὁ αὐτος πρᾶσσω^s.

24. Omnibus spoliari grave est et molestum ; præsertim quum ab inimico cui hoc accadat ; tum vero benevolentia vestra et humanitate, quanto easdem consequi est amplissimum.

25. Non enim civilibus dignitatibus, neque generis præcellentia, neque divitiis Deus optimos judicare solet.

26. Una vero causa judicata fuit a Minoe etiam in gratiam.

CHAP. XVIII.

Adjectives signifying *plenty, worth, condemnation, power, difference*, and their contraries ; also *verbals* compounded with *α* *privative*, and those which signify an *emotion* of the mind, require the genitive.

The comparative degree governs the genitive, when it is translated by *than*.

1. The love of the fabulous is *peculiar to a great genius*, when *declining*, in age. Μεγας Φυσις ὑποφερω^{pf} ἤδη ἰδιος εἰμι, ἐν γέρας, ὁ Φιλομυθος^{nc}.

2. I am *wiser* than *this man*. Ουτος μὲν ὁ ἀνθρώπος ἐγὼ σοφος εἰμι.

3. Nothing is *bolder* than *folly*. Οὐκ εἰμι ἀνοία οὐδεὶς τολμήρος.

4. It is likely, that you, being an admirer of beauty, would omit none of the things *worth seeing* or *hearing*. Εἰκος δὲ, Φιλοκαλὸς εἰμι σὺ, μὴδεις ὁ ἀξιος^{ps} θεᾶ ἢ ἀκοῇ παραλείπω⁶.

5. I think that some have come out with us *worthy of better*, and *some of less*. Ἐννοῶ ὅτι ἐξερχομαι μὲν σὺν ἐγῷ ὁ μὲν καὶ ἀγαθός, ὁ δὲ καὶ μικρὸς ἀξιος.

6. Every speech is futile, which is *destitute of actions*. Ἀπας μὲν εἰμι λόγος ματαιός, πρᾶξις ἀμοιρὸς γινώσκει⁶⁵.

7. You are *without hearing the sweetest hearing*, the praise of yourself; and *without seeing the sweetest sight*. Ο δεῖδους ακουσμα, επαι-
νος σεαυτου, ανηκοος ειμι
και ο ἡδους θεαμα αθεατος.

8. ¶ They think that to be governed by a stranger, and to be deprived of their command, is *unworthy the glory of the Grecians and the virtue of their ancestors*. Υπο δε αλλοφυλος αν-
θρωπος αρχω, και ο ἡγεμο-
νια αποστρεω, αναξιος νομι-
ζω ειμι και ο ο Ελλην δοξα
και ο ο προγονος αρετη.

9. Do not fear, said he, that you will want a husband for your daughter, *worthy of her*. Ανηρ δε, Φημι, ο θυγα-
της^d, μη φοβερμαι, ως απο-
ρεω^s, αξιος ουτος.

10. In order to have men obedient, nothing is *more useful, than to seem to be wiser than those who are governed*. Εις ο^{no}πειθω^m ανθρωπος
εχω, ουδεις ειμι ανυσιμος, η
Φρονιμος^a δοκει^f ειμι ο αρ-
χω^s.

11. The servant is not *greater than his master*, nor the apostle *greater than he who sent him*. Ουκ ειμι δουλος μεγας ο
κυριος αυτος, ουτε αποστο-
λος μεγας ο πεμπω^s αυτος.

12. Whether are these mathe- Ποτερον προεχω ουτος ο
μαθηματικος, προς ο αγαθος
γινομαι^f ο αλλος ανθρωπος;

13. Your wallet will be *full of lupins*, or books stuffed with *writing on the back*; and being in this state, you will say that you are *happier than the great king*. Ο πηρα δε συ θερμος ειμι
μεστος, η οπισσογραφος βι-
βλιον· και ουτος εχω, ευδαι-
μωνⁿ ειμι Φημι^s ο μεγας
βασιλευς.

14. Well I shall hold my tongue for you, and be much *more silent than the fishes*. Εγω μεν ἡσυχάζω^m συ,
και πολυ αφωνος ειμι ο ιχ-
θυς.

15. If you find any thing *better, in human life, than justice, truth, temperance and fortitude*, being turned with your whole mind, to it, enjoy that which is found the best. Ει μεν αγαθος ευρισκω,
εν ο ανθρωπινος βιος, δικαιο-
συνη, αληθεια, συφροσυνη,
και ανδρεια, επι εκεινος^a, εξ
ολος ο ψυχη τρεπω^m, ο
αγαθος ευρισκω^s απολαυω.

16. A short syllable is that which has a short or shortened vowel, not at the end of a word; so that between it and the vowel in the next syllable, there be not Βραχυς ειμι συλλαβη ο
εχω^s βραχυς φωνηεν η βρα-
χυνω^{ps}, μη επι τελος^s λεξις·
ουτως ως, μεταξυ αυτος και
ο εν ο εξης συλλαβη φωνηεν,

more consonants than one simple one, but either one, or none. μη ὑπαρχω συμφωνον πολυς ἓς, ἀπλοος, αλλα ητοι ἓς, η μηδε ἓς.

17. My father, who has given them to me, is *greater than all*; and no one can wrest out of the hand of my father. Ο πατηρ εγω, ο διδωμις εγω, μεγας πας ειμι· και ουδεις δυναμαι αρπαζω εκ ο χειρ ο πατηρ εγω.

18. It would be proper to have expressions *worthy of the (subject) things.* Ο πραγμα πρεπει^d αν ο φωνη εχω αξιος.

19. Fortune gave into their hands riches, and glory, and friends; but they rendered themselves *unworthy of the present happiness.* Ο μεν γαρ τυχη αυτος χρημα, και δοξα, και φιλος εγχειριζω· ο δε ος αυτος αναξιος ο ὑπαρχω^e ευδαιμονια κατιστημι^f.

20. It is *peculiar to man* to love even those that offend; and this comes to pass, if you consider, that they are your relations, and err through ignorance and unwillingly; and that after a little you shall both die; and, above all, that it did not hurt you; for it did not make your mind worse than it was before. Ιδιος ανθρωπος φιλεω και ο πλαιω^g· ουτος δε γινομαι, εαν συμπροσπιπῃ σοι, οτι και συγγενης, και δια αγνοια^a, και αεκων ἀμαρτανω· και ως μετα ολιγος αμφο-τερος τεθνηκω^p· και, προ πας, οτι ου βλαπῃ^s συ· ου γαρ ο ἡγεμονικον συ κακος ποι εω η προσθεν ειμι.

21. Mihi igitur Socrates videbatur honore esse reipublicæ dignus, potius quam morte.

22. Vides homines dissidentes inter se, et gravius sese tractantes hominibus nihilo dignis.

CHAP. XIX.

Partitives, comparatives, superlatives, interrogatives, indefinites and numerals, govern the genitive plural, for the most part.

1. Not *many of the inhabitants* of the country know, what thing this fable may import.

2. If the *greatest power of the enemies* is there.

3. They killed near *thirty of the light armed men*.

4. I think that he was *the happiest of the men, who had been celebrated* for a long time before.

5. There were *some of the scribes* sitting there, and arguing in their hearts, saying; Why does this man blaspheme thus? who can forgive sins but God?

5. And that which is the *greatest and most beautiful of all*, you see your own territory encreased, and that of the enemies lessened.

7. Think that *nothing of human affairs* is steady; for thus, when fortunate, you will not be overjoyed, nor when unfortunate over sorrowful.

8. To day I celebrate my daughter's birth day feast, and I have invited *very many of my friends*.

Ου ὁ επιχωριος πολυς
ισημι, τις ποτε οὗτος ὁ μυ-
θολογια δυναμαι^d.

Εἰ ἐκεῖ ὁ πολεμιος εἰμι ὁ
αγαθος^{ne}.

Αποκτεινω εγγυς τρια-
κοντα ὁ φιλος.

Οἰμαι αὐτος ευδαιμων
γινομαι⁷ ανθρωπος, ὁ ἐν μα-
κρος ὁ ἐμπροσθεν χρονος
θευλλεω⁸.

Εἰμι τις ὁ γραμματευς
ἐκείκαθηναι, καὶ διαλογιζο-
μαι ἐν ὁ καρδια ἑαυτου, λε-
γω· Τι οὗτος οὗτω βλασφη-
μεω; τις δυναμαι αἰφημι ὁ
ἀμαρτια εἰ μὴ ὁ Θεος;

Ὁ δε πας μεγας καὶ καλος
ὁ μὲν σος χωρα αυξανωδραω
ὁ δε ὁ πολεμιος μειωω.

Νομιζω μηδεις εἰμι ὁ αν-
θρωπινος βεβαιος· οὗτω γαρ
οὔτε ευτυχew⁸ εἰμι περιχα-
ρης, οὔτε δυστυχew περιλυ-
πος.

Θυγατηρ σημερον ἐσθιαω
γενεθλια, καὶ παρακαλεω⁸
ὁ Φιλος μαλα πολυς.

9. ¶ As are the eyes of bats to the light, by day, so is the intelligence of our soul to those things that are, by nature, *the most manifest of all things*.

10. He believed that *those, of the persons who associated with him, that embraced the things which he approved, would be good friends to himself and to others*.

11. In the same way I think, the poet representing storms, selects *the most terrible of the circumstances*.

12. In Lybia, the Carthaginians govern, and the Lybians are governed; *which then of these do you think to live most pleasantly? or of the Grecians, in whom you are yourself, which seem to you to live most pleasantly, those who rule or those who are ruled?*

13. The gods give to men *none of things that are good and glorious*, without labor and diligence.

14. And Cyrus having called *some of the servants that were present*, "Tell me, said he, has *any of you* seen Abradates? For I wonder, says he, that frequently coming to us before, he now appears no where." Then *one of the servants* answered, "Master he does not live, but he fell in battle, having driven his chariot against the Egyptians."

Ὡςπερ ὁ ὀνυκτερίς οὐρανὸν
πρὸς ὁ φεγγὸς ἐχῶ, ὁ μετὰ
ἡμέρᾳ, οὕτω καὶ ἡμετέρος
ψυχὴ ὁ νοῦς πρὸς ὁ, ὁ φύσις,
Φανερός πας.

Πιστεύω² δε, ὁ συνειμι³
αὐτοῖς, ὁ ἀποδεχομαι³ ὁ σ-
περ αὐτοῖς δοκιμαζῶ², ἐαυ-
του τε ἄλλος φίλος ἀγαθός
εἰμι³.

Ὡςπερ² οἶμαι, καὶ ἐπὶ ὁ
χειμῶ, τυπῶ ὁ ποιητής,
ἐκλαμβάνω ὁ παρακλύου-
θεῶς ὁ χαλεπός¹⁰.

Ἐν ὁ Λιβύῃ, Καρχηδονίους
μὲν ἀρχῶ, Λίβυς δε ἀρχῶ.
οὗτος οὖν ποτερός ἡδίων οἶ-
μαι ζῶ; ἢ ὁ Ἕλλην, ἐν ὅς
καὶ αὐτός εἰμι, ποτερός συ
δοκεῶ ἡδίων, ὁ κρατερός⁸ ἢ ὁ
κρατεῶ, ζῶ;

Ὁ εἰμι³ ἀγαθός καὶ καλός
οὐδεὶς, ἀνεὺ πόνου καὶ ἐπι-
μελείας, θεὸς δίδωμι ἀνθρώπος
Ὁ δε Κύρος καλεῶ τις ὁ
παρεἰμι³ ὑπηρετῆς, εἶπον
ἐγὼ, Φημι, ὁρᾶω τις συ Ἀβ-
ραδάτης; θαυμάζω γὰρ,
φημι, ὅτι προσθεν θαμιζῶ
ἐπὶ ἐγῶ², νῦν οὐδαμῶς φαί-
νω. Ὁ οὖν ὑπηρετῆς τις ἀπο-
κρίνομαι⁵, ὅτι, ὡ δεσποτῆς
οὐ ζῶ, ἀλλὰ ἐν ὁ μάχῃ
ἀποθνήσκω⁶, ἐμβάλλω⁶ ὁ
ἄρμα εἰς ὁ Αἰγύπτιος.

15. Omnium hominum continentissimus erat.

16. Critias quidem omnium, in oligarchia, avarissimus et violentissimus fuit.

CHAP. XX.

Adjectives signifying *profit, likeness, obedience, fitness, trust, clearness, decency, facility*, and their contraries; and those compounded with *συν* and *ὁμου* govern the dative.

Εἶναι, taken for *εἶχω*, *to have*, governs the dative.

All verbs put *acquisitively*, i. e. verbs of *serving, giving, using, rejoicing, obeying, trusting, discoursing, fighting*, and the like, with their contraries, govern the dative.

1. Having said these things and *others like them*, I descended. Οὗτος καὶ ὁ παραπλησίου οὗτος εἶπον καταβαίνω.

2. Behold I am really naked, as you see me, and *of equal weight with the other dead persons*. Ἴδου γυμνός, ὡς ὄραω, ἀληθῶς εἰμι, καὶ ἰσοστάσιος, ὁ ἄλλος νεκρός.

3. Well I have at least this one thing, that I am *like you*. Εἰς μὲν ἤδη οὗτος εἶχω, ὅτι ὁμοίος εἰμι σὺ.

4. I wish to return therefore to things which I did next in the state. And in these again, consider what was *best for the city*. Βουλομαι τοίνυν επανερχομαι⁶ ἐπὶ ὅς² ἔξης πυλῖτευω^{m2}. Καὶ σκοπεῶ, ἐν οὗτος παλιν αὖ, τίς ὁ πόλις ἀγαθός εἰμι.

5. Did not you, said he, propose contests and prizes? But certainly, said Cyrus, these things, are not *like those*. For whatever things they may acquire making war, they will think to be *common to themselves*. Ἡ οὐ σὺ καὶ ὁ ἀγών, φημι, προεῖπα καὶ ὁ ἀθλόν; Ἀλλὰ μά Ζεὺς, φημι ὁ Κύρος, οὐκ ὁμοίος οὗτος ἐκεῖνος. Ὁ μὲν ἀν σφρατεῶ^m κταομαι⁵, κοῖνος ἑαυτοῦ ἡγήσομαι³ εἰμι.

6. *To dispute with one another* about words, but not to quarrel. Ἀλλήλων περὶ λόγους⁸ ἀμφισβητεῶ μὲν, ἐρίζω δὲ μὴ.

7. Unless one *takes pleasure in empty names.* Εἰ μὴ τις ὀνομα χαιρῶ κενοῦ.

8. Then the multitude that stood and heard, said that there had been thunder, others said, An angel *hath spoken to him.* Ο οὖν ὄχλος ὁ ἰσθημ⁷⁸ και ακουῶ⁵, λεγῶ⁸ ἔροντη γινομαι. Ἄλλος λεγῶ, Ἀγγελος αὐτος λαλεῶ.

9. They now *serve him*, as *he did them* before. Εκεινος^{nc} νυν ὁυτος δουλευω, καθαπερ ουτος εκεινος προτερον.

10. Why are you *angry at me?* Τις εγω οργιζω^m;

11. Croesus had two sons. Ειμι δε ὁ Κροισος δυο παις.

12. ¶ It *seems to me* to be a great fault, that a ruler *should be harsh to all those that are governed.* Ο^{nc} ανηρ^a αρχω⁸, πας χαλεπαινω ὁ αρχω⁸, ουτος εγωγε δοκεω μεγας ἀμαρτημα ειμι.

13. Jupiter, the great leader in heaven, goes first, driving a flying chariot, and an host of gods and deities *follows him.* Ο μεν δη μεγας ἡγεμων εν ουρανῳ Ζευς, ελαυνω πτηνος ἄρμα, πρωτος πορευομαι, ὁ δε ἐπομαι στρατια θεος και δαιμων.

14. The aids of the gods *do not help treacherous persons*; as is right; for men do not commit injustice, until they become impious towards the gods. Ουδε ὁ παρα ὁ Θεος επικουρια ὁ προδοτης εοηθεω⁸ εικοτως ουδεις^{nc} γαρ προτερον αδικεω, η περι ὁ Θεος^a ασεβω.

15. When first the desire of gold and silver came into the city, *with the possessions* of wealth followed avarice and meanness; and *with the use and enjoyment of it*, luxury and effeminacy and extravagance. Επει παροισδυμι² πρωτον εις ὁ πολις αργυρος και χρυσος ζηλος, και συνακολουθεω ὁ πλουτος ὁ μεν κτησις πλεονεξια και μικρολογια ὁ δε χρησις και απολαυσις τρυφη και μαλακια και πολυτελεια.

16. And lo a man from the multitude cried out saying; Master, I entreat thee to loose upon my son, because *he is my* only son. Και ιδου ανηρ απο ὁ οχλος βοαω λεγω· Διδασκαλος, δεομαι συ, επιβλεπω⁸ επι ὁ υιος^a εγω, οτι μονογενης εγω ειμι.

17. If any one serve me, *let him follow me*, and where I am, there also will my servant be; and if any one *serve me*, the father shall honor him.

Εάν ἐγὼ διακονεῶ τις, ἐγὼ ἀκολουθεῶ, καὶ ὅπου εἰμι ἐγώ, ἐκεῖ καὶ ὁ διακονὸς ὁ ἐμὸς εἰμι· καὶ ἐάν τις ἐγὼ διακονεῶ, τιμᾶω αὐτὸς ὁ πατήρ.

18. Philip comes and *tells Andrew*, and again Andrew and Philip *tell Jesus*. And Jesus *answered them*, saying, The hour has come, that the son of man should be glorified.

Ἐρχομαι Φίλιππος καὶ λέγω ὁ Ἀνδρέας, καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγω ὁ Ἰησοῦς. Ὁ δὲ Ἰησοῦς ἀποκρίνομαι⁵ αὐτοῖς, λέγω, Ἐρχομαι ὁ ὥρα ἵνα δοξάζω⁵ ὁ υἱὸς ὁ ἀνθρώπου.

19. Simon Peter *saith to him*; Lord, whither goest thou; Jesus answered him, Where I go, *thou canst not now follow me*; but hereafter *thou shalt follow me*.

Λέγω αὐτοῖς Σίμων Πέτρος· Κύριος, πού ὑπάγω; Ἀποκρίνομαι¹⁵ αὐτοῖς ὁ Ἰησοῦς, ὅπου ὑπάγω, οὐ δύναμαι ἐγὼ νῦν ἀκολουθεῖν· ὕστερον δὲ ἀκολουθεῶ ἐγώ.

20. See then, this Menippus shall judge which of us is more beautiful. Tell me, O Menippus, *do I not seem to you* more beautiful?

Ἴδου δὴ, Μενίππος οὗτος· δικάζω ποτερος εὐμορφοῦμαι. Εἰπὼν, ὦ Μενίππος, οὐ καλὸς σὺ δοκεῖ;

21. The diffusive style is *proper* for all *familiar subjects*, *perorations*, *digressions*, *easy narrations* or *pompous amusements*, *histories*, *relations of nature*, and not a *few other parts*.

Τοπηγορία τε γὰρ, ὁ χυσις, καὶ ἐπιλογος, καὶ παρὰβασις, καὶ ὁ φραστικὸς ἅπας, καὶ ἐπιδεικτικὸς, ἱστορία τε καὶ φυσιολογία, καὶ οὐκ ὀλίγος ἄλλος μέρος ἀρμόδιος.

22. He said that he saw most people knowing the number of their possessions, although *they had very many*.

Φημι ὁ πολὺς ὁ μὲν κτημαί, καὶ παννὺς πολὺς αὐτοῖς εἰμι⁸, ὁ πλεῖστος εἰδω⁷.

23. It is not *certain to the person who has planted his land well*, who shall reap the fruit; nor is it *certain to him who has built a house well for himself*, who shall inhabit it.

Οὐτε ὁ καλῶς ἀγρὸς φυτεύω¹⁵⁸ δηλὸς, ὅστις καρπεύω¹¹. οὐτε ὁ καλῶς οἰκία οἰκοδομεύω⁵⁸ δηλὸς, ὅστις οἰκεῶ.

24. Anacharsis being once up- *Ἀναχάρσις ποτε πρὸς τις*
braided by some person, because *ονειδίζω, ὅτι βαρβαρος εἰμι.*
he was a barbarian and Scythian; *καὶ Σκυθῆς. Ἐγὼ μὲν, Φημι,*
“My country is a reproach to *ὁ πατρίς ονειδος (εἰμι), σὺ*
me,” said he, “but you to your *δε ὁ πατρίς.*
country.”

25. And Charicles, being en- *Καὶ ὁ Χαρίκλῆς, ὀργιζώ^p*
raged at him, “Since,” said he, *αὐτός, ἐπειδὴν, Φημι, ὦ Σω-*
“O Socrates, you are ignorant, *κράτης, ἀγνοεῶ, ὅδε σὺ ἐν-*
we command these things being *μαθῆς εἰμι προαγορεύω, ὁ*
more intelligible to you, not to con- *νεὸς ὅλως μὴ διαλεγομαι.*
verse at all with young men.”

26. Quibuscunque studiorum non est finis utilis ad vitam, hæc non sunt artes.

27. Legationes undique venerunt, omnibus gratulantibus Romanorum sub Pertinace imperio.

21. Mira fortasse videbor dicere, si Cyro consilium dare velim aliquid dicere pro nobis, cum arma sumpserint ii qui nobis futuri sunt pugnae socii.

CHAP. XXI.

When *εἰμι* and *γίνομαι* signify possession, property or duty, they govern the genitive.

Verbs of beginning, admiring, wanting, remembering, accusing, excelling, valuing, sharing, and the like, with their contraries, govern the genitive; also those which signify distance and sense (except sight).

1. He caught his head. *Ὁ κεφαλὴ ἐφαπτομαι.*
2. He separates himself from God. *Χωρίζω ὁ Θεός.*
3. It is the part of a villain, that he should die being condemned; but of a general, fighting with the enemy. *Κακούργος μὲν εἰμι, κρινώ^s ἀποθνήσκω^s. Στρατηγός δε, μαχομαι ὁ πολεμικός.*

4. A certain woman, having heard concerning Jesus, having come in the crowd behind him, *touched his garment*, saying in herself, That if *I but touch his garment*, I shall be made whole.

Γυνή τις ακουω^ς περι ὁ Ἰησοῦς, ἐρχομαι^ς ἐν ὁ ὄχλος ὀπισθεν, ἀπτόμαι ὁ ἱμάτιον αὐτος, λεγω ἐν ἑαυτου, Ὅτι καὶ ἂν ὁ ἱμάτιον αὐτος ἀπτόμαι^ς, σωζω.

5. It is a shame to command domestics, and be a slave to pleasures.

Αἰσχρὸς ὁ μὲν οἰκέτης ἀρχω, ὁ δὲ ἡδονῇ δουλεω^ς.

6. Verily I say unto you, there are some of these here standing, who *shall not taste of death*, until they see the son of man coming in his kingdom.

Ἀμην λεγω σοι, εἰμι τις ὁ ὧδε ἰσθίμι^ς, ὅστις οὐ μὴ γενοῦ^ς θανάτου, ἕως ἂν εἰδῶ^ς ὁ υἱὸς ὁ ἀνθρώπος ἐρχομαι ἐν ὁ βασιλείᾳ ἑαυτου.

7. There is a city, *which* a man of royal race, called Soras governed, at the time that Eucratides governed the Bactrians, and the name of the city is Perimuda.

Πολις εἰμι, ὅς ἀρχω^ς, Σωρας ὀνομα^ς, ἀνὴρ γενὸς βασιλικὸς, ὅτε καὶ Βακτριὸς ἀρχω Εὐκρατιδῆς, ὀνομα δὲ ὁ πολις^ς Περιμουδα.

8. *Make mention of your absent friends*, to those that are present, that you may appear not to neglect them when absent.

Ὁ ἀπειμι^ς φίλος μναομαι^ς, πρὸς ὁ παρειμι, ἵνα δοκεω μὴδε οὗτος ἀπειμι^ς ὀλιγωρεω.

9. Another exhorted me to despise riches, and to think the possession of them insignificant.

Ἄλλος καταφρονεω χρημαπαρὰ κτενοῦ^ς, καὶ ἀδιαφορὸς οἰομαι ὁ κτήσις αὐτος.

10. Then they threw with their clods, and some *struck breast plates*, and *shields*, and some a thigh, or a greave.

Ἐνταυθα δὴ ὅς μὲν βάλλω^ς ὁ βῶλος, καὶ εἰμι ὅς τυγχανῶ^ς καὶ θωραξ, καὶ γεγῆρον, ὅς δὲ καὶ μηρὸς, καὶ κνημῖς.

11. It is a voluntary thing, said he, and every one loves *what things* he pleases.

Ἐθελουσιος, Φημι, εἰμι, καὶ ἐραω ἑκάστος ὅς ἂν βουλομαι.

12. It is entirely necessary, that *he who attends to the one*, should neglect the other.

Ἀλλὰ ὁ ἕτερος ἐπιμελεομαι^ς, ὁ ἕτερος ἀμελεῶ^ς, πάς ἀναγκη.

13. If you do not take the things that are offered to you, but even despise them, then you will be not

ἂν δὲ καὶ παραιτιθῇμι^ς σοι μὴ λαμβανῶ^ς, ἀλλὰ ὑπερβιδῶ^ς, τότε οὐ μόνον συμ-

only a guest of the gods, but a *ποτῆς ὁ θεὸς εἰμι, ἀλλὰ καὶ*
joint ruler with them. *συναρχῶν.*

14. ¶ It is not certain to the *Οὐτε ὁ πολιτικὸς δηλός,*
politician, if it profits him *ἐν συμφερω ὁ πόλις προσλα-*
vern the state, nor is it certain to *τεω, οὐτε ὁ δυνατός ἐν ὁ πό-*
him who has got powerful rela- *λίσκηδεστὴς λαμβάνω δηλός,*
tions by marriage in the state, if *εἰ διὰ οὗτος^α στερῶ ὁ πόλις.*
by them he *will be deprived of the*
state.

15. O the speed! they run to- *Φεῦ ὁ ταχὺς· πανταχόθε-*
gether from every side, dusty and *συνθεω, κονίω^πῖς καὶ πνευσί-*
panting, I know not from whence *ιαῶ, οὐκ εἰδεώ^πτ' ὅθεν ὀσφραί-*
smelling the gold. *νομαὶ ὁ χρυσιόν.*

16. Whilst I was a boy, hearing *Ἀχρὶ μὲν ἐν παῖς εἰμι,*
Homer and *Hesiod* relating the *ἀκούω Ὀμήρου καὶ Ἡσιόδου*
wars and dissensions, not only of *πολέμου καὶ σέλας διηγε-*
the demigods, but even of the *μαι, οὐ μόνον ὁ ἡμίθεος, ἀλ-*
gods themselves. *λα καὶ αὐτὸς ἤδη ὁ θεός.*

17. As the time of the promise *Ὡς δὲ ἐγγίζω ὁ χρόνος ὁ*
was drawing nigh, which God *ἐπαγγελία, ὅς^β ἐπαγγελω^π*
promised to Abraham, the people *ὁ Θεὸς ὁ Ἀβραάμ, αὐξάνω ὁ*
encreased and was multiplied in *λαὸς καὶ πληθύνω ἐν Αἰγυπ-*
Egypt; 'till another king rose up *τος· ἀρχὴ ὁ ἀνίστημι^β βασι-*
over Egypt, who remembered *λεὺς ἕτερος ἐπὶ Αἰγύπτου^α,*
not *Joseph.* *ὁς οὐ μνησθῆμαι^π ὁ Ἰωσήφ.*

18. He enacted, that we should *Νομοθετεῶ², μὴτε κρέας^π*
neither taste flesh nor eat beans; *γεῦω^π, μὴτε κνῆμος ἐσθίω·*
turning from the table my plea- *ἥδους ἐγὼ γε οὐν ὀφονεκτρα-*
santest food; and moreover per- *πέζος ἀποφαινώ· ἐτι δὲ καὶ*
suading men not to converse for *πειθῶ ὁ ἀνθρώπος ἐς πεντε*
five years. *εἶτος μὴ διαλέγομαι.*

19. Is it possible that one touch- *Καὶ πῦρ τοι εἰμι θίγω μὴ*
ing fire should not presently be *εὐθύς καίω, ὅμως δὲ ἐγὼ γε*
burned, yet do I not willingly *οὐτε πῦρ ἔκων εἶναι αἰπλό-*
touch fire. *μαι.*

20. If you would be your own *Ἦν σὺ αὐτὸς ἐθέλω⁵ γιν-*
masters, and if you would every *ομαι, καὶ πανώ^π αὐτοῦ^π*
one cease expecting, that he need *μὲν οὐδεὶς ἐκάστος ποιῶ⁵*
do nothing himself, but that this *ἐλπίζω, ὁ δὲ πλησίος πᾶς*
neighbour will do all things for *ὑπὲρ αὐτοῦ^β πρᾶσσω³· καὶ*

him; you shall both recover the things that have been basely lost, and you shall avenge yourselves on him.

21. Some persons have seen a philosopher, and having heard some one saying, "How well Socrates speaks!" though indeed, who can speak as he? they too desire to become philosophers.

22. If then tragedy excels in all these things, and moreover in the work of the plot, as it reaches the end sooner, it is manifest that it is better than *Epopœia*.

23. In conversations let every one avoid speaking often and immoderately of his own actions or dangers; for it is not pleasant to others, to hear what things have happened to you, as it is pleasant to you, to mention your own dangers.

24. Sola vero incolumis fortuna evadit, irridens homines plorantes eamque invocantes.

25. An alio quodam sensu illa attigisti?

26. Dicam autem primum, quæ aliquando ipsum audivi de dæmonio disserentem ad Aristodemum.

CHAP. XXII.

Two or more substantives singular have a verb, adjective or relative plural; if they be of different persons or genders, the verb or adjective will agree with the most worthy; if they signify things without life, the adjective is commonly in the neuter.

1. Simon Peter, and Thomas, and Nathaniel were together. Εἰμι ὁμῶν Σιμων Πητρος, και Θωμης, και Ναθαναηλ.

2. I go away to Croesus and Sardanapalus, being about to dwell near them. Ἐπὶ ὁ Κροισος και Σαρδα-
ναπαλος ἀπειμι, πλησιον οἰ-
κω³ αὐτος.

3. Peter and John answering to them, said; if it is just before God, to hear you rather than God, judge ye. Ο δε Πητρος και Ιωαννης ἀποκρινομαι⁵ πρὸς αὐτος εἰ-
πον· Εἰ δικαιος εἰμι ἐνώπιον
ὁ Θεος, συ ἀκουω μαλλον η
ὁ Θεος, κρινω⁵.

4. ¶ No, by Jove, but vain glory, and pride and much madness; these things burned you to a coal. Ου, μα Ζευς, αλλα κενά-
δοξια, και τυφος, και πολυς
κορυζα· ὅντος συ ἀπανθρα-
κω.

5. And the Lord said to Joshua, Lo I give into thy hand Jericho, and her king, being powerful in strength. Now do thou set thy soldiers in a circle round her. Και εἰπον Κυριος πρὸς Ἰη-
σουν, Ἰδου ἐγω παραδιδωμι
ὑποχειριον συ ὁ Ἰεριχω, και
ὁ βασιλευς αὐτος, δυνατος
εἰμι ἐν ἰσχυς. Συ δε πε-
ριστήμη⁵ αὐτος^d ὁ μαχιμος
κυκλος.

6. There, it is said that Ganymede being torn away, disappeared, his brother and his lover dragging him contrary ways. Ἐνθα και ὁ Γανυμηδης ἀρ-
παζω⁵, ἀφανης γινομαι⁵ λο-
γος, ἀνθελκω αὐτος ὁ ἀδελ-
φος και ὁ ἐραστος.

7. And his mother said to him ; Καὶ εἶπον πρὸς αὐτὸς ὁ
 Son, why didst thou thus to us ? μητρὸς αὐτοῦ· Τεκνον, τί πο-
 behold thy father and I grieving μεῖω ἐγὼ οὕτως ; ἰδοὺ ὁ πα-
 and sorrowing were seeking thee. τὴρ σὺ καὶ ἐγὼ οὐδυναομαι
 καὶ λυπεω^m ζήτεω σὺ.

8. Cyrus et Cyaxares cum instruxissent (suos) expectabant, tanquam, si accederent hostes, pugnaturi.

9. Neptunus, et Juno, et Minerva machinabantur vincere eum.

CHAP. XXIII.

Verbs transitive of *accusing*, *giving*, and their contraries ; and those of *declaring* and *comparing*, with the genitive or dative, govern also the accusative.

1. You should cast up to no person his misfortune ; for fortune is common, and the future is invisible. Μηδεὶς συμφορὰ ονειδίζει ὧ^s· κοινὸς γὰρ ὁ τύχη, καὶ ὅ^{ne} μελλῶ^s ἀοράτος.

2. He surrendered himself to Gylippus. Ἐκεῖνος ἑαυτοῦ ὁ Γυλιππος παραδίδωμι.

3. They shew him those that are busy there. Δεικνύω αὐτὸς ὁ ἐκεῖ διατρίβω^s.

4. First then, I tell you my own opinion, and from whence I was excited to the descent. Καὶ δὴ πρῶτα, σὺ διειμι ὁ γνῶμη ὁ ἔμος, καὶ ὅθεν ὀρμαίνω^s πρὸς ὁ καταβάσις.

5. Do not accuse the people of the Athenians of folly, before the Grecians. Μηδὲ αἰρέω παρανοία, ἐναντίον ὁ Ἕλληνας, ὁ δήμος ὁ Ἀθηναῖος.

6. Demosthenes and Diogenes having spoken well ; the one calling rich and ignorant men, golden Καλῶς καὶ ὁ Δημοσθένης καὶ ὁ Διογένης· ὁ μὲν χρυσεὸς προβατόν καλεῶ ὁ πλου-

sheep; the other, comparing them to figs upon precipices.

7. O. Athenians, I request this from you.

8. To give great and pompous epithets to trifling little circumstances, would appear the same thing, as if a person would put a great tragic mask upon an infant child.

9. In the Odyssey, a person would compare Homer to the setting sun, whose greatness remains, without his violence.

10. ¶ If Critias and Alcibiades committed any transgression, the accuser blames Socrates for this; but because Socrates kept them temperate when they were young, does he seem to the accuser worthy of no praise?

11. But the Chaldeans came, entreating Cyrus to make peace with them.

12. I manifested thy name to the men, whom thou hast given to me out of the world; thine they were, and thou hast given them to me, and they have kept thy word.

14. What law is full of so much injustice and inhumanity, as to deprive of grateful acknowledgement the person who has given some of his property (to the state), and has done an humane and generous action.

σιος και απαιδευτος ὁ δε, ὁ ἐπὶ ὁ κρημνος⁸ συκη απεικα-
ζω αυτος.

Ω ανηρ Αθηναιος, ουτος
συ δεομαι.

Ο μικροςπραγματιον πε-
ριτιθημι μεγας και σεμνος
ονομα, ὁ αυτος αν φαινω^{md},
ὡς ει τις τραγικος προσω-
πειον μεγας παις περιτιθη-
μι νηπιος.

Εν ὁ Οδυσεια, παρεικα-
ζω^{sd} τις αν καταδυω^m, ὁ
Ομηρος ἡλιος, ὁς διχα ὁ
σφοδροτης, παραμενω ὁ με-
γεθος.

Ει μεν τις πλεμμελεω
Κριτιας και Αλκιβιαδης, ου-
τος Σωκρατης ὁ κατηγορος
αιτιασονται ὅτι δε νεος ειμι⁸
αυτος Σωκρατης παρασχω⁸
σωφρων, ουδεις επαινος δο-
κειω ὁ κατηγορος αξιος ειμι;

Ο δε Χαλδαιος ἦκω, δεο-
μαι ὁ Κυρος ειρηνη ὁς ποιεω⁸.

Φανερω ὁ ονομα συ ὁ αν-
θρωπος, ὁς διδωμι εγω εκ ὁ
κοσμος· σος ειμι, και εγω
αυτος διδωμι, και ὁ λογος
συ τηρεω.

Τις ειμι νομος τοσουτος
αδικια και μισανθρωπια
μεστος, ὡς τε ὁ διδωμι⁸ τις^{ae}
ὁ ιδιος^p, και ποιεω⁸ πραγ-
μα φιλανθρωπος και φιλο-
δωρος, ὁ χαρις αποστερεω.

14. Quid hoc ? ferisne, O Timon ? Antestor O Hercules ! hei ! hei ! in jus voco te de vulnere ad Areopagum.

16. Clavum fortunæ veteres dedere ; et basin globosam pedibus subjecerent ; oculis etiam (eam) privarunt.

CHAP. XXIV.

Verbs of *asking*, *teaching*, *clothing* and *concealing* ; also verbs of *giving*, *hurting* and *accusing*, with their contraries, govern two accusatives.

1. The wicked always work some evil to those who are nearest them. Ο πονηρος αι κακος τις^{ne} εργαζομαι ο εγγυτατω αυτος ειμι^ε.

2. The king said to the maid, Ask of me what (thing) you will, and I will give it you. Ειπον ο βασιλευς ο κορασιον, Αιτω⁵ εγω ο εαν (χρημα) θελω, και διδωμι συ.

3. Come then, if I buy you, what will you teach me ? Φερω δη, ην πριαμαι συ, τις εγω διδασκω³ ;

4. It is fit that men should bear such things as they have done to others. Αναγκη ο ανθρωπος τοιουτος πασχω, οιοσπερ αν ο αλλος δραω⁵.

5. They have passed a decree to demand Pagasæ from him, and have prevented him to fortify Magnesia. Και γαρ Παγασαι απαιτω αυτος ψηφιζω^p, και Μαγνησια κωλυω τειχιζω.

6. I never said nor did any thing to him, for which he was ashamed. Ουδεπωποτε αυτος ουτε ειπα ουτε ποιεω ουδεις, επι ος^d αισχυνω⁵.

7. They teach their servants arts, frequently spending much money upon them, but they neglect themselves. Ο μεν οικετης εκδιδασκω^m τεφνη, παμπολυς πολλακισ εις αυτος αργυριον αναλίσκω, εαυτου δε αμελεω.

8. A person cannot do his friends the most good in war, any other way, than when seeming to be an enemy; nor can any one hurt his enemies more, than when seeming to be a friend.

Ουτε αν φιλος τις ποιηω^s^d, αλλως πως, πολυς αγαθος^p εν πολεμος, η πολεμιος δοκ-εω ειμι· ουτε αν εχθρος πολυς^p βλαπτω^s^d αλλως πως, η φιλος δοκew ειμι.

9. ¶ Afterwards having observed Neoptolemus the actor becoming bold, and doing the greatest evils to the state, I having come in told it to you.

Παλιν τοινυν κατειδω Νεοπτολεμος ο υποκριτης τυγχανω αδεια^s, κακος δε εργαζομαι ο μεγας ο πολις παρερχομαι· ειπον εις συ.

10. And in that day ye shall ask me nothing. Verily, verily I say unto you, that whatever things ye shall ask from the father in my name, he will give them to you.

Και εν εκεινος ο ημερα, εγω ουκ ερωταω ουδεις. Αμην, αμην λεγω συ, οτι οσος αν αιτεω^s ο πατηρ εν ονομα εγω, διδωμι^s συ.

11. Our domestics do to us those things, which we did not expect to suffer from any of the barbarians; and you have those for enemies, whom you benefitted most.

Ος δε προς μηδεις βαρβα-ρος πασχω^s προσδοκew^s, ου-τος δρω εγω ο οικετης· και ος μαλιστα ευεργετεω, ουτος εχθρος εχω.

12. Bonum aliquid facere in patriam conatur.

13. Pueros et ephebos contraria his docebatis.

CHAP. XXV.

Participles govern the case of their own verbs.

1. However it is possible that one giving trouble to the enemy, may afford safety to his friends.
 Εἰμι δὲ ἀλλὰ παρέχω πραγμα^p ὁ πολεμιος^p· ὁ φίλος ἀσφαλεία παρέχω.
2. I having seized some of them, devoured them, as was right, being robbers.
 Εγὼ δὲ συλλαμβανώ^b αὐτος τις, ὥσπερ εἶκος εἰμι, καταφαγώ² ληστής εἰμι.
3. They, seeing their masters obeying, immediately obeyed.
 Ο δὲ, ὄρῳ καὶ ὁ δεσποτης πειθώ^m, ταχὺ πειθώ^m2.
4. If any person thinks things contrary to me, looking into their works, he shall find them bearing witness to my words.
 Εἰ δὲ τις ὁ ἐναντίος ἐγὼ γιγνώσκω, ὁ ἐργον αὐτος ἐπισκοπεῶ, ἐνρίσκω αὐτος μαρτυρεῶ ὁ ἐμός λόγος.
5. They having forgot the first things, or rather indeed the whole subject.
 Ο πρῶτος ἐπιλανθάνομαι^b, μᾶλλον δὲ καὶ ὁ ὑποθεσις ὅλος.
6. ¶ Thinking that a man who had once taken a bribe, and been corrupted by money, could not remain a safe judge of things useful to the state,
 Ἡγεομαι ὁ ἀπαξ λαμβανώ^b, καὶ διαφθειρώ ὑποχρημα^p, οὐδὲ κριτής ἐτι ὁ συμφερω ἀσφαλής μενῶ ὁ πόλις.
7. Then again talking of the great loss, which had happened to us; thinking that we should spend the rest of our life, as having been deprived of a father.
 Τότε δὲ αὐ περὶ ὁ συμφορα^b διεξιμι^b, ὅσος ἐγὼ γινομαι εἰμι^d· ἀτεχνῶς ἡγεομαι, ὥσπερ πατὴρ στερῶ⁵, διαγώ³ ὁ ἐπειτα βίος.
8. Wealth is rather the servant of evil than of good; furnishing opportunity for indulgence, and enticing young men to pleasures.
 Πλούτος δὲ κακία μᾶλλον ἢ καλοκαγαθία ὑπηρετής εἰμι· ἐξουσία μεν ὁ ἑαυμία παρασκευάζω, ἐπὶ δὲ ὁ ἡδονὴ ὁ νεὸς παρακαλεῶ.

9. Vidi reges et satrapas nostros, mendicantes apud eos, et primas literas docentes.

10. Plures futuri sunt vos redarguentes, quos nunc ego compescebam.

11. Deos et heroes precati, fines ita transierunt.

CHAP. XXVI.

Passive verbs take a genitive, of the agent, after them, which is governed by a preposition understood or expressed.

1. Such things are done by bad poets of themselves; and by good ones, for the actors. Τοιουτος δε ποιειω, ὑπο μεν ὁ φαυλος ποιητης δια αυτος^a. ὑπο δε ὁ αγαθος, δια ὁ ὑποκριτης.

2. They are named philosophers. Φιλοσοφος προς εγω ονομαζω.

3. No action of any account was done by them. Πρασσω^s απο αυτος ουδεις εργον αξιολογος.

4. I seek truth, by which no person was ever injured; but he is injured who remains in his error and ignorance. Ζητω ὁ αληθεια, ὑπο ὃς ουδεις πωποτε βλαπτω^b. βλαπτω δε ὁ επιμενω^c επι ὁ εαυτου απατη^d και αγνοια.

5. He has been honored by God and by men. Προς Θεος και προς ανθρωπος τιμαω.

6. I was thus taught by my country and yours, to submit to my seniors, not only brothers, but citizens also. Παιδευω^s δε και ουτως ὑπο ὁ εμος τε και ὑμετερος πατρεις, ὁ πρεσβυς, ου μονον αδελφος, αλλα και πολιτης ὑπεικω.

7. ¶ Quintianus having taken his stand, in the entrance of the amphitheatre, having drawn his small sword, rushed suddenly on Υφιστημι^s ὁ Κυντιανος, εν ὃ ὁ αμφιθεατρον εισοδος, γυμνω^s ὁ ξιφιδιον, επερχομαι τε αιφνιδιος ὁ Κομμα-

Commodus, and called out with a loud voice, that he had been sent to him by the senate; and not having quickly wounded him, but whilst he delayed about the uttering of the words and shewing of his sword, being seized by the king's life guards, he suffered punishment for his madness.

8. The people were destroyed, not only being beat down by the soldiers, or trampled upon by the horses, but also being oppressed by the multitude.

9. Pertinax having said such things, encouraged the senate very much, and being applauded by all, and having received all honor and reverence from them, he returned into the royal court.

10. Superatus a morte.

11. Oportebat quidem me forsan prolixa dicere, quoad tam multa a te accusatum.

δος^d, και μεγας φωνη προει-
πον, ὑπο ὁ συγκλητος αυ-
τος^d επιπεμπω· τιτρωσκω^f
μη φθανω^e, αλλα εν ὅς πε-
ρι ὁ ὁ ῥημα προφορα^a ασ-
χολεω^{p2}, και ὁ δειξίς ὁ ξι-
φος, συλλαμβανως ὑπυ ὁ
σωματοφυλαξ ὁ βασιλευς,
δικη ανοια ὑπεσχω².

Φθειρω² δε ὁ δημος ου μο-
νον βαλλω ὑπο ὁ στρατιω-
της, ουδε πατεω ὑπο ὁ ἵπ-
νος, αλλα και ὑπο ὁ πλη-
θος ωθεω.

Τοιουτος ὁ Περτιναξ ει-
πον, ὑπερειδω τε ὁ συγκλη-
τος βουλη, και προς πας
ευφημιζω⁵, πας τε τιμη^e
και αιδως παρα αυτος τυγ-
χανω⁶, εις ὁ βασιλειος επα-
νέρχομαι⁶ αυλη.

CHAP. XXVII.

The accusative is often put absolutely, *κατα* being understood.

1. Some persons without crowns, appear to have their legs and heads torn.

Ο δε ασπιδανωτος, ὁ κνημη και ὁ κεφαλη δοκεω τριβωρι^f.

2. Will you kill me, as you killed the Egyptian yesterday?

Μη αναιρεω⁴ εγω συ θελω, ὅς τροπος αναιρεω⁶ εχθες ὁ Αιγυπτιος;

3. I feel pain in my head.

Αλγεω ὁ κεφαλη.

4. No one of men is wise in all things.

Ουδεις ανθρωπος αυτος ὅπας σοφος.

5. A stone of an hundred feet in length.

Λιθος ὁ μεν μηκος πους⁸ εκατον.

6. Having been deprived of the empire.

Αφαιρεω⁵ ὁ αρχη.

7. I venture to be wise, as to human wisdom.

Ο ανθρωπινος σοφια, κινδυνευω ειμι σοφος.

8. Or who, being a slave to pleasures, would not be shamefully affected both in body and mind?

Η τις ουκ αν, ὁ ἡδονη δουλευω, αισχρως διατιθημι^d, και ὁ σωμα και ὁ ψυχη;

9. ¶ Homer is worthy to be praised for many other things, and especially because he alone of the poets knows what it becomes him to do.

Ομηρος δε αλλος τε πολυς αξιος επαινω, και δη και ὅτι μονος ὁ ποιητης, ουκ αγνοω ὅς δει ποιω αυτος.

10. Gadatas, with his wound tied up, met him as he went.

Πορευομαι⁸ δε αυτος ηδη ὁ Γαδατας, επιδεω⁷ ὁ τραυμα απανταω².

11. Into whatsoever city you will have come, you will be meaner than the citizens, in all things.

Εις ὅποιος δε αν πολις } αφικνεομαι⁶, ὁ πολιτης, πας, } μικρος ειμι.

12. One of them was advising me to take pleasure in every thing, and to pursue this alone above all; for that this was happiness.

13. Endeavor to be laborious in your body, and wise in your mind; that with the one you may be able to execute your designs, and with the other may know to foresee useful things.

14. Do not disturb nor examine him; for he is drunk, so that he could not answer you, stammering with his tongue.

15. I saw a fair woman, and very long as to her neck, so that she seemed to be the daughter of a swan.

16. The man appears magnanimous in his life, and correct in his knowledge.

17. Because the barbarians are more slavish in their manners than the Grecians, and those of Asia than those of Europe, they remain under the despotic government, in nothing murmuring.

18. Timæus is full of the other fault, (I mean the frigid style;) a man, in other things, well enough.

19. The keen and really witty are, for the most part, readily excited to passions; and are borne along bounding, as ships without ballast.

Ο μὲν αὐτὸς παραινέω ὅ-
πας ἡδοναί, καὶ μόνος ὅ-
τος ἐκ πασὶ μετῴμι· οὗτος
γὰρ εἰμι ὁ εὐδαιμόνων^{ne}.

Πειράω^m ὁ μὲν σῶμα εἰμι
φιλοπόνοςⁿ, ὁ δὲ ψυχὴ φι-
λοσοφός· ἵνα ὁ μὲν ἐπιτελέω
δυναμῶν ὅ^{ne} δοκέω^s, ὁ δὲ
προοράω ἐπιστάμαι ὁ συμ-
φέρω^s.

Μὴ ἐνοχλέω αὐτὸς μὴδὲ
ἀνακρίνω· μέθυ γὰρ, ὥστε
οὐκ ἂν ἀποκρίνομαι^d σύ, ὁ
γλωσσοῖα διολισθαίνω.

Εἶδω^s λευκὸς μὲν τις, καὶ
ἐπιμηχὴς ὁ τραχηλός, ὥς εἰ-
καζὼ κυκνὸς θυγατὴρ εἰμι.

Φαίνω^m ὁ ἀνὴρ ὁ μὲν ζῶν
ὑψηλόφρων, ὁ δὲ γνώσις
ἀκριβής.

Διὰ γὰρ ὅ^{ne} δουλίκοςⁿ
εἰμι ὁ ἦθος ὁ μὲν βαρβαρὸς ὁ
Ἕλλην, ὁ δὲ περὶ ὁ Ἀσία^a ὁ
περὶ ὁ Εὐρώπη, ὑπομένω ὁ
δεσποτικός ἀρχῇ, οὐδεὶς^{ne}
δυσχεραίνω.

Ὁ ἕτερος^{ne} δὲ, (λέγω δὲ
ὁ ψυχρὸς^s), πλήρης ὁ Τι-
μαίος ἀνὴρ, ὁ μὲν ἄλλος,
ἱκανός.

Ὁ τε ὀξύς καὶ ἀγχινοός,
ὥς ὁ πολὺς^{pne}, καὶ πρὸς ὁ
ὀργὴ ὀξύρροπος εἰμι· καὶ
ἀτίω φέρω, ὥστερ ὁ ἀνεγ-
ματιστὸς πλοῖον.

20. Moreover as some of the letters are vowels, which perfect a sound by themselves; so we may remark of expressions themselves; some of them, in the manner of vowels, are of themselves expressive.

Ετι ὁς τροπος ὁ σιτοιχειον ὁ μεν ειμι φωνηεις, ὁς και κατα εαυτου φωνη αποτε- λεω· ὁ αυτος τροπος ειμι επινοεω⁵ και επι ὁ λεξις⁶· ὁ μεν αυτος, τροπος τις ὁ φωνηεις, ῥητος ειμι.

21. I hope, if you turn yourself to the way towards virtue, that you will be an admirably good performer of good and honorable things.

Ελπιζω, ει ὁ προς ὁ αρετη ὁδος τρεπω^d, σφοδρα αν συ ὁ καλος και σεμνος εργατης αγαθος γινομαι⁶.

20. Harum artium ego jamdudum cupidus sum; præsertim si suffecerit mihi eadem scientia, ad homines bonos quoad animos, et pulchros quoad corpora.

CHAP. XXVIII.

Neuters in the plural have commonly verbs singular.

1. The animals run.

Ζων τρεχω.

2. Things are plainer, when compared together.

Παραλληλος ειμι φανε- ρος.

8. All things which the father hath are mine.

Πας ὁσος εχω ὁ πατηρ εμος ειμι.

4. Do you not know that your bodies are members of Christ?

Ουκ ειδω^{m7} ὅτι ὁ σωμα συ μελος Χριστος ειμι;

5. What then are these things?

Ουτος ουν τις ειμι;

6. Not things, but their opinions of things trouble men.

Ταρασσω ὁ ανθρωπος, ον ὁ πραγμα, αλλα ὁ περι ὁ πραγμα⁸ δογμα.

7. The good things which you promised to do to us, when you received the money, have been accomplished by you already.

Ὁς ὑπισχνομαι² ποιῶ³ ἀγαθὸς ἐγώ, ὅτε λαμβάνω ὁ χρημα^ρ, ἀποτελεῶ συ ἡδη.

8. The sheep follow him, because they know his voice.

Ὁ πρόβατον αὐτοῦ ἀκὰ-
λουθεῶ, ὅτι εἶδεω^τ ὁ φωνῇ
αὐτοῦ.

9. How are the things not good, which men receive from fortune? or again, how are the contrary things not bad?

Πῶς οὐκ εἰμι ἀγαθός,
ὅσος λαμβάνω ὁ ἀνθρώπος
παρὰ ὁ τύχη; ἢ πάλιν, ὁ
ἐναντίος πῶς οὐκ εἰμι κακός;

10. ¶ You use the earth and sky for an house, and you have as many couches as there can be beds on the earth; and you reckon as your coverings, not all the wool that sheep produce, but all the bushes that the mountains and the plains send forth.

Οἰκία μὲν χρῶμαι γῆα
τε καὶ οὐρανός, κλίνη δὲ συ
εἰμι ὅσος γινομαι^ρ ἀνεννη
ἐπι γῆας³· στέγαντα δὲ νομίζω,
οὐκ ὅσος πρόβατον φύω
ἐρίων^ρ, ἀλλὰ ὅσος φρυγα-
νὸν ὄρος τε καὶ πεδίον ἀνι-
μι.

11. Whoever knows good and bad tragedy, knows also epics; for the qualities which the epopœia has, are tragedy.

Ὅστις περὶ τραγωδίας³ εἰ-
δεω^τ σπουδαίους καὶ φαυ-
λούς, εἶδεω καὶ περὶ ἐπὶ ὅς
μὲν γὰρ ἐποποιῖα ἐχῶ, ὅ-
παρξῶ ὁ τραγωδία.

12. Riches, honors, titles, crowns, and whatever other things have their outside decked in theatrical splendor, cannot to a wise man seem exceeding good things, the very despising of which is no moderate excellence.

Πλούτος, τιμὴ, δόξα, τυ-
ράννις, καὶ ὅσος δη ἀλλος
ἐχῶ πολὺς ὁ ἐξωθεν προσήρα-
γῶδεω^ρ³, οὐκ ἀνὸ γε φρονι-
μός δοκεῶ³^d ἀγαθός ὑπερ-
βαλλῶ³, ὅς αὐτός ὁ^{νε} ὁ πε-
ριφρονεῶ³ ἀγαθός^{νε} οὐ με-
τρίος.

13. I shall relate how each of these things have been done, according to their times.

Ὡς ἕκαστος οὗτος πράσσω,
κατὰ χρόνος, διηγεομαι.

14. Let these things be sufficient for you, let them always be as principles.

Οὗτος συ ἀρκέω, αἰεὶ δογ-
μα εἰμι.

15. Let silence generally prevail, or let necessary things be spoken, and in few words.

Σιωπὴ ὁ πολὺ εἰμι, ἢ
λαλέω ὁ ἀναγκαῖος, καὶ
διὰ ὀλίγους³.

16. And it shall be, when ye shall have sounded with the trumpet, let all the people shout together, and whilst they are shouting, the walls of the city shall fall of their own accord, and all the people shall enter, each one rushing forward into the city.

Και εἰμι, ὡς ἂν σαλπίζω ὁ σαλπιγξ, ἀνακραζῶ⁶ πᾶς ὁ λαὸς ἅμα, καὶ ἀνακραζῶ⁶ αὐτός, πίπτω^m αὐτομάτως ὁ τείχος ὁ πόλις, καὶ εἰσερχομαι πᾶς ὁ λαός, ὁρμαῶ⁵ ἕκαστος κατὰ πρόσωπον εἰς ὁ πόλις.

17. Domus quidem tibi bene habet, et mancipia omniā, et equi sane, et canes, et prædia, et quæcunque possides pulchre disposita sunt.

18. O stulti, nescientes quantis terminis negotia mortuorum et vivorum discreta sunt, et qualia sunt apud nos.

CHAP. XXIX.

The primitive pronoun is used in the genitive, instead of the possessive.

1. Then Jesus said, let her alone, she has kept it until the day of my burial.

Εἶπον οὖν ὁ Ἰησοῦς, Ἀφίη-
μις αὐτός, εἰς ὃ ἡμέρα ὁ ἐν-
ταφιασμός ἐγὼ τηρεῖ αὐτός.

2. Fear not, daughter of Sion, lo! thy king cometh, sitting upon the colt of an ass.

Μη φοβέω, θυγατὴρ Σιών,
ἰδοὺ ὁ βασιλεὺς σὺ ἐρχομαι,
καθήμεναι ἐπὶ πόλος^a οἶκος.

3. And that they may not gladly see the place where they killed our auxiliaries.

Καὶ ὅπως γε μὴ δὲ ὁ χω-
ρίον ἡδεὺς ὁρᾶω, ἐνθα κατα-
καινῶ² ἐγὼ ὁ συμμαχος.

4. And the steward said in himself; what shall I do, since my Lord takes my stewardship away? I am not able to dig, I am ashamed to beg.

Εἶπον δὲ ἐν ἑαυτοῦ ὁ οἰκ-
ονομος· Τίς ποιέω, ὅτι ὁ
Κυριός ἐγὼ ἀφαιρέω^m ὁ οἰκ-
ονομία ἐγώ; σκαπτῶ οὐκ ἰσ-
χῶ, ἐπαίτεω αἰσχυνομαι.

5. You say right, for I cured your burns, when lately you came up half burned.

6. ¶ Do you then my son, be strong in the grace which is in Jesus Christ.

7. If ye keep my commandments ye shall remain in my love ; as I have kept my father's commandments, and I remain in his love.

8. Now my soul is troubled, and what shall I say ? Father, save me from this hour ; but, for this did I come to this hour. Father, glorify thy name. Then did a voice come from heaven ; I have glorified it and will again glorify it.

9. And the book of this law shall not depart out of thy mouth, and thou shalt meditate in it, by day and by night, that thou mayest know to do all the things that are written ; then shalt thou be directed right, and thou shalt rightly direct thy ways, and then shalt thou understand.

10. Num major es patre nostro ?

11. Filius tuus vivit.

Εὐ λέγω, ὅτι σὺ ὁ ἐγκαι-
μα ἰαομαι, ὅτε πρῶην ανε-
χομαι⁶ ἡμιφλεκτός.

Σὺ οὖν, τέκνον ἐγώ, ἐν-
δυναμωῶ^m ἐν ὁ χάρις ὁ^d ἐν
Χριστῷ Ἰησοῦς.

Εὰν ὁ ἐντολὴ ἐγὼ τηρῶ⁵,
μένω ἐν ὁ ἀγάπῃ ἐγώ· καθὼς
ἐγὼ ὁ ἐντολὴ ὁ πατὴρ ἐγὼ
τηρῶ, καὶ μένω αὐτός ἐν ὁ
ἀγάπῃ.

Νῦν ὁ ψυχὴ ἐγὼ ταρασ-
σώ, καὶ τίς εἰπῶ ; Πατὴρ,
σωζώ⁵ ἐγὼ ἐκ ὁ ὥρα οὗτος·
ἀλλὰ, διὰ οὗτος^a ἐρχομαι
εἰς ὁ ὥρα οὗτος. Πατὴρ, δοξα-
ζώ⁵ σὺ ὁ ὄνομα. Ἐρχομαι
οὖν φωνὴ ἐκ ὁ οὐρανοῦ, καὶ
δοξαζώ⁵ καὶ πάλιν δοξαζώ³.

Καὶ οὐκ ἀφίστημι^m ὁ βιβ-
λος ὁ νόμος οὗτος ἐκ ὁ στόμα
σὺ, καὶ μελετῶ ἐν αὐτός,
ἡμέρα καὶ νύξ, ἵνα εἶδῶ
ποιεῶ πᾶς ὁ γραφώ⁷⁸ τῶτε
ευδοῶ, καὶ ευδοῶ ὁ ὁδός,
σὺ καὶ τότε συνιῆμι.

CHAP. XXX.

An impersonal verb governs the dative.

Χρη, πρέπει and δει, *it behoveth*, govern the accusative, with the infinitive.

Δει and χρη, signifying *necessity* or *want*, ελλειπει, μελει, διαφερει, μετεσι, εδεχεται, with their compounds govern the genitive or dative.

1. Who ought to seek for death, as the remedy of the troubles in age. Ος^p χρη διωκω ο θανατος, ως ο εν ο γηρας πακος φαρμακον.

2. The definition is entirely worthy of praise, as having all things which a good definition should have. Πανυεπαινος αξιος ο ορος, ως πας εχω οσος δει υγιης ορος εχω.

3. But should not Vulcan pity Achilles, being the son of Thetis? Ο Ηφαιστος δε ου δει² ελεω³, Θετις υιος ειμι, ο Αχιλλευς;

4. And he said this, not that he cared about the poor, but because he was a thief, and had the bag, and carried the things that were put in it. Ειπον δε ουτος, ουχ οτι περι ο πτωχος^ε μελει αυτος, αλλα οτι κλεπτης ειμι, και ο γλωσσοκομον εχω, και ο βαλλω^ε βασταζω².

5. Tell me plainly thus, what is this dress? or what need had you of the journey down? Λεγω ουτως πως απλως, τις ο σπολη; τις^{ne} συ ο κατω πορεία δει³;

6. I have a share in the service. Εμαυτου μετεσι ο διακονια.

7. My friends, an excellent man has come to us; for all men ought now to know this man's deed's. Ανηρ Φιλος, ηκω εγω ανηρ αγαθος· νυν γαρ ηδη πας ανθρωπος δει ειδω³ ο ουτος εργον.

8. I do not repent that I killed your son, but that I did not kill you also.

Ουχ ὅτι ἀποκτείνω σὺ ὁ υἱὸς μεταμελεῖ ἐγώ, ἀλλὰ ὅτι οὐ καὶ σὺ προσἀποκτείνω.

9. You say a pleasant thing, if I must first become a musician and then a wise man.

Χαρεῖς λεγώ, εἰ προτερον κιθαρωδὸς γινομαι^ε, καὶ εἶτα εἰμι^ε σοφὸς. χρεῖ.

10. It has been written; Thou shalt not muzzle the ox treading out the corn. Does not God care about the oxen?

Γραφῶ· Οὐ Φιμῶ βους ἀλοῶ. Οὐ περὶ ὁ βους^ε μελεῖ ὁ Θεός;

11. I do not care about you.

Οὐδεὶς^{πε} ἐγὼ μελεῖ σὺ^ρ.

12. Children ought to inherit as well their parents' friendship, as their fortune.

Πρεπεί ὁ παῖς, ὥσπερ ὁ οὐσία, οὕτω καὶ ὁ Φιλία ὁ πατρικὸς κληρονομεῖ.

13. There was no one remedy, so to say, which they ought to apply in order to do good; for what was useful to one, injured another.

Εἰς οὐδεὶς καθίστημι^ε ἰαμα, ὥς εἶπον, ὅς τις χρεῖ^ε προσφερω^ε ὠφελεῖ· ὁ γὰρ ὁ ξυνενεγκων, ἄλλος οὕτος βλαπτῶ^ε.

14. It is less allowable for princes, than for private persons, to be unjust.

Ὁ βασιλεὺς ἥτιον ἐξεστὶν ἀδικεῶ^α, ἢ ὁ ιδιωτὴς.

15. If you appear to them to speak the truth, you will have no need of any things, but go away, having taken your own things.

Ἀν δοκεῖ ἀληθὴς^ρ λεγῶ ἐκεῖνος, οὐδεὶς^α σὺ δεῖ πρᾶγμα, ἀλλὰ λαμβάνω^ε, ἀπειμι, ὁ σεαυτοῦ.

16. ¶ For he having a navy, we need swift galleys, that our force may sail safely.

Δεῖ γὰρ, ἐχὼ ἐκεῖνος ναυτικός, καὶ ταχὺς τριήρης ἐγώ, ὅπως ἀσφαλῶς ὁ δύναμις πλεῖ.

17. I shall try to make him, who gave these things to us, never to repent of his journey to me.

Ὁ μὲν οὗτος δίδωμι^ε ἐγώ, πειραῶ^π ποιῶ, μηποτε μεταμελεῖ^ε ὁ πρὸς ἐγὼ ὁδός.

18. You must hate those who write things contrary to law, and think no one of such things to be small, but every one exceedingly great.

Χρεῖ σὺ μισεῖν ὁ ὁ παράνομος γραφῶ, καὶ μηδεὶς μικρὸς ἡγεομαι εἰμι ὁ τοιούτος, ἀλλὰ ἕκαστος ὑπερμεγέθης.

19. It becomes all persons to make libations, and to sacrifice, and offer first fruits, chastely, and not disorderly, nor carelessly, nor meanly, nor beyond their ability.

Σπενδω, και θυω, και απαρχομαι, ἐκαστος^p προσηκει, καθαρω^s, και μη επισησυρμενω^s, μηδε αμελω^s, μηδε γλισχω^s, μηδε ὑπερ δυναμις^a.

20. Philip says to him, Lord, shew us the father, and it is enough for us. Jesus says to him, Am I so long with you, and thou hast not known me?

Λεγω αυτος Φιλιππος, Κυριος, δεικνυμι^s εγω ο πατηρ, και αρκει εγω. Λεγω αυτος ο Ιησους, Τοσουτος χρονος μετα συ^p ειμι, και ου γινωσκω εγω;

21. Sending out the sheep one by one into the pasture, having commanded the ram, what things he had to do for me.

Μονος παρημι^b ο προβατον ες ο νομη, εντελλω^m ο κριος, οποσος χρηⁿ πρσσω αυτος ὑπερ εγω^e.

22. You may use, as winter quarters for the army, Lemnos, and Thasos, and Sciathos, and the other islands in this place; in which there are harbors, and corn, and all things which are necessary for armies.

Υπαρχει συ χειμαδιος μεν χρσομαι ο δυναμις, Λημνος, και Θασος, και Σκιαθος, και ο αλλος ο εν ουτος ο τοπος νησος· εν ος και λιμην, και σιτος, και ος^a χρη στρατευμα πας ὑπαρχω.

23. The people answered to him, We have heard from the law, that Christ remains forever; and how dost thou say that the son of man must be lifted up? who is the son of man?

Αποκρινομαι^p αυτος ο οχλος, Εγω ακουω^s εκ ο νομος, οτι ο Χριστος μενω εις ο αιων· και πως συ λεγω, οτι δει υψω^s ο υιος ο ανθρωπος; τις ειμι ουτος ο υιος ο ανθρωπος;

24. Moreover in the winter, it is not enough for them to cover only the head, and body and feet; but on the extremities of their hands they have rough gloves.

Αλλα μεν και εν ο χειμων, ου μονον κεφαλη, και σωμα, και πους αρκει αυτος σκεπαζω^p. αλλα και περι ακρος ο χειρ^d χειρις δαυς εχω.

25. How then will you be of no consequence? who are required to be of consequence in those things alone that are in your power, in which you may be most worthy.

Πως δε ουδεις ουδαμους^e ειμι; ος εν μονος ειμι τις δει ο επι συ^d, εν ος εξεσι συ ειμι πολυς αξιος.

26. If he who censures those who write to instruct, would consider these things particularly, I think he would no longer take the contemplation of the present subjects to be superfluous and useless.

Εἰ οὗτος ἐπιλογιζομαι⁵ κατὰ ἑαυτου^{πνε}, ὃ ὁ χρησθ-
μαθων ἐπιτιμαω⁶, οὐκ ἀν ἐτι,
ἐγὼ δοκεῖ, περισσος καὶ
ἀχρηστος ὁ ἐπὶ ὃ προκειμαι⁶
ἡγεομαι¹⁵ θεωρία.

27. We must learn from nothing else than art, this most important thing, that there are some of the things in writing, which depend on nature alone.

Ὁ δὲ κυριος τε καὶ αὐτος,
ὁ εἰμι τις ὃ ἐν λογος^p ἐπὶ μο-
νος ὁ φύσις^d, οὐκ ἀλλοθεν
ἐγὼ, ἢ παρὰ ὃ τέχνη ἐκ-
μανθανω⁶ δεῖ.

28. It is doubtful whether those animals which are called irrational have not some share of reason ; for perhaps although all partake not of that which is uttered by the voice, which they name enunciative, yet they do of that which is in the mind, which they call internal, some more, and some less.

Εἰ μὲν μηδολως λογος
μετεσσι¹ ὁ ἀλογος^f ονομαζω⁶
ζων, ἀδηλος εἰμι· ἰσως γὰρ,
εἰ καὶ τοῦ μὴ κατὰ ὃ φωνῇ,
ὅς καὶ προφορικος ονομαζω,
ἀλλὰ ὅγε κατὰ ὃ ψυχῇ, ὅς
ἐνδιαθετος καλεω, μετεχω
πας^{ne}, ὃ μὲν μαλλον, ὃ δὲ
ἥττον.

29. Si bonum amicum paraturi simus, nos ipsos bonos oportet esse, et dicere bona et facere.

30. Sive æs, sive aurum dicaveris, aliis quidem aliquando possessionem et prædam dicaveris; deo vero parva est cura aurificum vestrorum.

CHAP. XXXI.

A substantive with a participle, whose case depends upon no other word, is put in the genitive absolute ; sometimes, by the Attics, in the accusative, very seldom in the dative.

1. The daughter of Herodias Εισερχομαις ὁ θυγατηρ
having entered, and danced, and ὁ Ηρωδίας, καὶ ορχεομαις,
pleased Herod and those that sat καὶ ἀρεσκω ὁ Ηρωδης καὶ ὁ
with him, the king said to the συνανακειμαι· εἶπον ὁ βασι-
damsel, ask of me whatsoever λευς ὁ κορασιον, αἰτεω⁵ ἐγω
you will, and I will give it to you. ὅς εαν θελω, καὶ διδωμι³ συ.

2. Son, how will you learn Ο δικαιοσυνη, ω παις,
justice here, your masters being πως μανθανω^{ms} ενθαδε, εκει
there? εἰμι συ^d ὁ διδασκαλος ;

3. Delos being purified by the Δηλος καθαίρω ὑπο Αθη-
Athenians, in this war, and the ναιος εν ὁδε ὁ πολεμος, καὶ
sepulchres being removed ; as ὁ θηκη ἀναιρω⁵· ὅσος εἰμι ὁ
many as were of those who had θνησκω⁸ εν ὁ νησος, ὑπερ
died in the island, above the half ἡμισυς Καρ Φαινω^{p6}.
appeared to be Carians.

4. When you see any one Οταν κλαιω εἰδω⁵ τις εν
weeping in grief, either when his πενθος, η αποδημew τεκνον,
son is going abroad, or when he η απολλυμι ὁ^{pa} ἑαυτου,
has lost his property, beware least προσεχω μη συ ὁ φαντασια
the appearance may take you συναρπαζω⁵.
in.

5. When God gives his assist- Θεος διδωμι, μηδεις ισ-
ance, malice has no power ; and χυω φθονος· καὶ μη διδωμι,
when he does not give it, labor is μηδεις ισχυω πονος.
of no use.

6. The Grecians having three fleets worth attention; that which you have, and ours, and that of the Corinthians.

7. The sum of all these is, almost, fifteen talents.

8. The year being past.

9. The man having done this.

10. ¶ Having before shewn the things, which make writings great and sublime, it is manifest, that the contrary of these will make them mean and vulgar.

11. Two things being good to all men; the leading one, and greatest of all, to be successful; the other, less than this, but the greatest of other things, to intend well.

12. The earth being torn open from its depths, Tartarus itself exposed to view, and the whole world receiving a commotion and a rent; all things together, heaven, hell, things mortal, and immortal, together combat and share the danger in the fight.

13. I remember, not long since, how he was quite terrified, and this too, they being but three.

14. And it being evening on that day, the first of the week, and the doors being shut, where the disciples were, for fear of the Jews, Jesus came into the midst, and stood, and he says to them, Peace be to you.

Τρεῖς^a εἰμι λογος αξιος ὁ ἑλλην ναυτικον· ὁ παρα συ, και ὁ ἡμετερος, και ὁ Κορινθιος.

Ουτος κεφαλαιον πας γιγνομαι, μικρος λειπω, πεντεκαιδεκα ταλαντον.

Παρειμι^e ενιαυτος^d.

Ως ὁ ανηρ^a ουτος ποιειω.

Προϋποδεικνυμι ὁ, ὅσος ευγενης και ὑψηλος εργαζομαι ὁ λογος, δηλος, ὡς ὁ εναντιος^p ουτος ταπεινος ποιειω^s και ασχημων.

Δυο αγαθος εἰμι πας ανθρωπος· ὁ μεν ἡγεομαι, και μεγας πας, ὁ ευτυχεω^a. ὁ δε, ελαχυς μεν ουτος, ὁ δε αλλος μεγας, ὁ καλως βουλευομαι.

Αναρξῆηνυμι μεν εκ βαθρος γεα, αυτος δε γυμνω Ταρταρος, αναλροπη δε ὁλος και διασπασις ὁ κοσμος λαμβανω· πας ἄμα, ουρανος, ἁδης, ὁ θνητος, ὁ αθανατος, ἄμα ὁ τοτε συμπολεμειω και συγκινδυνευω μαχη.

Μναομαι⁷ ου προ πολυς, ὡς παντοιως εἰμι δειδω^{m7e}, και ουτος^{ne}, τρεις εἰμι^a.

Εἰμι δε οψια ὁ ἡμερα εκεινος, ὁ εἰς ὁ σαββατον^p, και ὁ θυρα κλειωι, ὅπου εἰμι ὁ μαθητης, δια ὁ φοβος^a ὁ ἰουδαιος, ερχομαι Ἰησους, και ἰστημι, εις ὁ μεσος^{ne}, και λεγω αυτος, Εἰρηνη συ.

15. At last, many corpses lying upon each other in the river, and the army being destroyed, partly in the river, and partly, if any escaped, by the cavalry, Nicias surrenders himself to Gylippus.

Τελος δε, νεκρος τε πολυς
επι αλληλων^d ηδη κειμαι εν
ο ποταμος, και διαφθειρω^{e7}
ο στρατευμα, ο μεν, κατα ο
ποταμος^a, ο δε, και ει τις^{po}
διαφευγω^d, υπο ο ιππευς^e,
ο Νικιας Γυλιππος εαν του
παραδιδωμι.

16. He prayed to the gods simply to give the things that were good, as the gods know best, what kind of things are good.

Ευχομαι, προς ο θεος
απλως ο αγαθος διδωμι, ως
ο θεος καλλιστα ειδεω⁷, οποι-
ος αγαθος ειμι.

17. They who are able purchase servants, that they may have them as fellow labourers; and acquire friends, as needing assistance; but they neglect their brothers, as if friends could be made of citizens, and not made of brothers.

Οικειτης μεν ο δυναμαι^e
ωνεομαι, ινα συνεργος εχω
και φιλος κταομαι, ως βοη-
θος δεομαι· ο δε αδελφος^e
αμελεω, ωςπερ, εκ πολιτης
μεν γιγνομαι φιλος^a, εξ
αδελφος δε ου γιγνομαι.

18. And now the play being over, each of them having stripped off that gilded dress, and having put off his mask, and come down from his buskins, goes about poor and humble.

Ηδη δε περας εχω ο δρα-
μα, αποδυμι^{m5} εκαστος αυ-
τος ο χρυσοπαστος εκεινος
εσθης, και ο προσωπειον απο-
τιθημι^{m6}, και καταβαινω^e
απο ο εμβαται, πενης και
ταπεινος περιερχομαι.

19. Illa hæc adhuc dicente, non expectavi ego finem verborum.

20. His expositis, felicitas in laudabilibus sit, an potius in honorabilibus rebus, videamus.

21. Hunc igitur Pertinacem, nocte intempesta, sopore correptis omnibus, Lætus atque Electus adeunt.

CHAP. XXXII.

The time *when* is commonly put in the genitive, sometimes in the dative ; *how long* in the accusative.

1. During the night they were marching thus.

2. Before they were many days in Attica, the sickness began first to be among the Athenians.

3. In which time Moses was born, and was pleasing to God ; who was nourished during three months, in his father's house.

4. Cyrus wept in silence for some time, and then spoke.

5. In this month, ye sent away Charidemus, having ten empty ships, and five talents in silver.

6. We ought to think that man most unhappy, who continues a long time committing wickedness with impunity.

7. If a law were made, that persons not eating should not be hungry, and not drinking, not be thirsty, nor be cold in winter, nor warm in summer, no law could make men obey as to these things.

Ο μὲν νύξ οὕτως πορεύομαι.

Εἰμι αὐτὸς οὐ πολὺς πῶς ἡμέρα ἐν ᾧ Ἀττικῇ, ὁ νοσὸς πρῶτον ἀρχομαι^m γίνομαι^d ὁ Ἀθηναῖος^d.

Ἐν ᾧ καίρος γενναῶν Μωσῆς, καὶ εἰμι ἀσπείρος ὁ Θεός· ὅς ἀνατρέφω^d μὴν τρεῖς, ἐν ᾧ οἶκος ὁ πατὴρ.

Ὁ Κύριος χρόνος μὲν τις σιωπῇ καταδακρύων, ἐπειτα δὲ φθεγγομαι.

Οὗτος ὁ μὴν^e, δέκα ναὺς ἀποστέλλω ἐχὼ Χαριδῆμος κενός, καὶ πέντε ταλάντων ἀργυρίου.

Ὅστις πολὺς Χρόνος ἀδίκῃ ἀκολασίᾳ μὲν, οὗτος δεῖ νομίζω ὁ αὐτοχρῆς.

Εἰ νόμος τίθημι^{sd}, μὴ ἐσθίω μὴ πειναῶ, καὶ μὴ πίνω, μὴ διψῶ, μὴδὲ ῥιγῶ ὁ χειμῶν^e, μὴδὲ θάλλω^m ὁ θερὸς, οὐδεὶς ἀν νόμος δύναμαι^{psd} διαπρασσω^{ms} ἀνθρώπος οὗτος πειθῶ^m.

8. On the first day of the week, Mary Magdalene comes early to the tomb, and sees the stone taken from the tomb.

Ο εἰς ὁ σαββατον^p, Μα-
ρια ὁ Μαγδαληνη ερχομαι
πρωι εἰς ὁ μνημειον, και
βλεπω ὁ λιθος αιρω^t εκ ὁ
μνημειον.

9. ¶ And having sailed from thence, the next day, we came over against Chios; and the day after, we put into Samos; and having staid in Trogyllium, the next day, we came to Miletus.

Και εκειθεν αποπλεω^s, ὁ
επειμι^s, καταν^lαω αντικρυς
Χιος· ὁ δε ἑτερος, παραβαλ-
λω^s εἰς Σαμος· και μενω^s εν
Τρογυλλιον, ὁ εχω^{ms}, ερχο-
μαι^s εἰς Μιλητος.

10. The next day, Cyrus sent the messenger; and the Armenian, and the Chaldeans sent with him, those whom they thought most fit, both to act along with him, and to speak properly of Cyrus.

Ο υ^sπεραιος, ὁ τε Κυρος
πεμπω^s ὁ αγγελος· και ὁ
Αρμενιος, και ὁ Χαλδαιο^s
συνπεμπω^s, ὁs ικανος νομι-
ζω^s εἰμι, και συμπρασσω^s,
και ειπον περι Κυρος^s ὁ προ-
σηκον^p.

11. The subject of the Odyssey is long; a person being many years abroad, and guarded by Neptune, and being alone.

Ο Οδυσεια μακρος ὁ λο-
γος εἰμι· αποδημew τις ετος
πολυς, και παραφυλασσω
υ^sπο ὁ Ποσειδων, και μονος
εἰμι.

12. Your servant, Menippus; and whence have you come to us? for you have not appeared this long time in the city.

Χαιρω, ω Μενιππος· και
ποθεν εγω αφικνεομαι; πο-
λυς γαρ χρονος ου φαινω^{ms}
εν ὁ πολις.

13. They continued thus crowded some seventy days; then they dismissed the rest, except the Athenians, and whatever of the Sicilians and Italians were in the army.

Ημερα μεν ε^sδομηκοντα
τις αυτω διαιταομαι^p αθ-
ροος επειτα, πλην Αθηναιο^s,
και ειτιςⁿ Σικελιωτης η Ιτα-
λιωτης συσ^sτρατευω, ὁ αλλος
αποδιδωμι^{ms}.

14. Socrates, having talked to these women, before Crito, and having directed whatever things he pleased, came to us himself; and it was now near sun-set, for he spent a long time within.

Εκεινος, εναντιον ὁ Κρι-
των, ὁ Σωκρατης διαλεγο-
μαι^p τε, και επιστελλω^s
α^sσσα βουλομαι^p, αυτος
η^sκω^s παρα εγω· και εἰμι
ηδη εγγυς η^sλιος δυσμη^p,
χρονος γαρ πολυς διατριβω
ενδον.

15. As he was asking these things, (Socrates) answered no more; but having remained quiet a little time, he moved, and the man uncovered him, and he fixed his eyes.

16. I say that five hundred of these should be Athenians, of whatever age you think right, serving an appointed time, not long, but as much as seems proper, in succession to each other.

17. It is said, that Alcibiades before he was twenty years old, conversed about these things, with Pericles who was his tutor.

18. From the time that they leave the Ephebi, these live again five and twenty years thus.

19. Cyaxares, king of the Medes, continued drinking, that night in which Cyrus departed, as if fortunate; and, hearing much tumult, he thought that the other Medes, except a few, were in the camp.

Ουτος ερομαι αυτος, ουδεις ετι αποκρινομαι· αλλα ολιγος χρονος διαλειπω⁶, κινεω³ τε, και ο ανθρωπος εκκαλυπτω αυτος, και ος ο ομμα ιστημι.

Ουτος δε Αθηναιος Φημι δει ειμι πεντακασιοι, εξ ος αν τις συ ηλικια καλως εχω δοκει, χρονος τακτος στρατευω^m, μη μακρος ουτος, αλλα οσος αν δοκει καλως εχω, εκ διαδοχη αλληλων.

Λεγω, Αλκιβιαδης, πριν εικοσιν ετος⁸ ειμι, Ηερικλης επιτροπος μεν ειμι⁸ εαυτου, τοις δε διαλεγομαι^{p5}.

Απο ος αν εξερχομαι⁶ χρονος εκ ο Εφηβοι, ουτος αυ πεντε και εικοσι ετος διαγω ωδε.

Ο Κυαξαρης, ο ο Μηδος βασιλευς, ο μεν νυξ εν ο εξερχομαι, ο Κυρος, αυτος τε μεθυσκω^m, ως επι ευτυχια^d, και ο αλλος δε Μηδος οιομαι² παρειμι εν ο στρατοπεδον, πλην ολιγος, ακουω θορυβος πολυ².

20. Vestem indueris non modo vilem, sed eandem quoque æstate et hyeme.

21. Postridie Tigranes ipse aderat.

22. Quum vero advenerit finis, non oblivione inhonorati jacent, sed memoria per omne tempus celebrati florent.

CHAP. XXXIII.

The question *whither?* is commonly answered by *εις* or *προς* with the accusative : *where?* by *εν* with the dative : *whence?* by *εκ* or *απο* with the genitive : and *by* or *through* *what place?* by *δια* with the genitive.

Adverbs in *θι* and *σι* are used to signify *at a place* : in *δε*, *σε*, or *ζε*, *to a place* : and in *θεν* and *θε*, *from a place* : *δε* is also added to accusatives, to signify *to a place*.

The distance of one place from another, is put in the accusative.

1. And now send men to Joppa. Και νυν πεμπω⁵ εις Ιοπ-
πη ανηρ.

2. And having got up from thence, he comes into the coasts of Judea, by the farther side of Jordan. Κακειθεν ανιστημι⁶, ερχο-
μαι εις ο δριον ο Ιουδαια, δια
ο περαν ο Ιορδανος.

3. The bees always obey their leaders willingly ; and wherever he stays, no one departs from thence. Ο ηγεμων αιει ο μελισσα
εκουσιος πειθω^m. οπου δε αν
μενω, και ουδεις απερχομαι
εντευθεν.

4. They were about twenty or thirty furlongs distant. Απεχω^{a2} οσος εικοσιν η
τριακοντα σταδιον.

5. But let us see Gniphos the usurer, if you please ; he does not live far off, and his door itself is open to us. Εγω δε, ει δοκει, Γνιφω
ο δανειστος ειδω⁶ ου μακρος
(οδος) δε και οντος οικω,
ανοιγω^{p7} αυτος εγω ο θυρα.

6. The next day, they set out early, and advanced about twenty furlongs. Ο υστεραιος, πρωι πορευ-
ομαι², και προερχομαι⁶ ως
εικοσι σταδιος.

7. For after they came to their father's old monument. Επει γαρερχομαι⁶ (προς)
πατρη αρχαιος ταφος.

8. Having begun from Galilee, to this place.

9. And then he led me away to a certain place, darker than the other.

10. ¶ I do not think it necessary now, that ye should go so long a way, to Jerusalem, to the city of our enemies.

11. Epicharmus and Phormis began to make fables. This then came first from Sicily. And Crates first began, of those at Athens, to make whole discourses or fables.

12. After this, Jesus began to shew to his disciples, that he must depart to Jerusalem, and suffer many things from the elders, and high priests, and scribes.

13. Bring forward another ; or rather these two ; that laughing man from Abdera, and that weeping one from Ephesus ; for they are willing themselves to be sold together.

14. Odenathus the Palmyrenian, a man at first obscure and unknown, soon humbled him then from his insolence, after he had come home, and was raised to great vanity.

15. Do not hesitate to go a long way, to those that promise to teach any thing useful.

Ἀρχομαι⁵ ἀπο ὁ Γαλι-
λαια, ἕως ᾧδε.

Και δὴ ἀπαγωγ² ἐγὼ
πρὸς τις χωρίον, ὃ ἄλλος
ζοφερός.

Οὐ ἐγὼ δοκεῖ νυν ἐπείγω,
σύ εἰς Ἱερουσόλυμα πορευο-
μαι, εἰς ὃ ὁ ἐχθρὸς πόλις,
μακρὸς οὕτως ὁδός.

Ὁ μῦθος ποιεῖ ἐπιχαρμὸς
καὶ φορμῖς ἀρχῶ. Ὁ^πε μὲν
οὖν ἐξ ἀρχῇ ἐκ Σικελίας ἐρ-
χομαι⁶. Ὁ δὲ Ἀθηνησί, Κρά-
της πρῶτος ἀρχῶ καθόλος
ποιεῖ λόγος ἢ μῦθος.

Ἀπο τότε ἀρχῶ^τ ὁ Ἰησοῦς
δείκνυμι ὁ μαθητὴς αὐτοῦ,
ὅτι δεῖ αὐτοῦ, εἰς Ἱερουσόλυ-
μα ἀπερχομαι⁶, καὶ πολὺς
πάσχω⁶ ὑπὸ ὁ πρεσβύτερος,
καὶ ἀρχιερεὺς, καὶ γραμ-
ματεὺς.

Ἄλλος παραγαγῶ⁷ μαλ-
λὸν δὲ ὁ δυνάουτος· ὁ γελαῶ
ὁ Ἀβδηροθὲν, καὶ ὁ κλαίῳ ὁ
ἐξ Ἐφεσός· ἅμα γὰρ αὐτοῦ
πιπράσκω⁷ βούλομαι.

Οὗτος μὲν οὖν οἰκαδὲ αὐ-
θὺς ἀφικνεομαι^π⁷, καὶ πρὸς
ἀλαζονείᾳ αἰρω^π⁵⁸ πολὺς,
ἀποπαύω οὐκ ἐς μακρὸς ὁ
φρυαγμὰ Ὀδενάθος ὁ Πάλ-
μυρηνος, ἀνὴρ ἀφανὴς μὲν
τὰ πρῶτα καὶ ἀγνώτος.

Μηκατοκνεῶ μακρὸς ὁδὸς
πορευομαι, πρὸς ὁ διδασ-
κῶ τις χρησίμος ἐπαγγελ-
λῶ^τ⁸.

16. Paul had resolved to sail by Ephesus, least he might have any delay in Asia; for he was hastening to be in Jerusalem, against the day of Pentecost. And from Miletus, having sent to Ephesus, he called to him the elders of the church.

Κρινῶ ὁ Παῦλος παρὰ
κλεῶ⁵ ὁ Ἐφεσος^a, μηποτε
γίνομαι^{ps} αὐτος κατασχεῖς
ἐν ὁ Ἀσία· σπεύδω γὰρ, εἰς
ὁ ἡμέρα ὁ Πεντηκοστή, γί-
νομαι⁶ ἐν Ἱερουσαλὴμ. Ἀπο-
δε ὁ Μιλήτος, πέμπω εἰς
Ἐφεσος, μετακαλεῶ ὁ πρεσ-
βυτερος ὁ ἐκκλησία.

17. I send you, who have been taken, home, and I give you leave to consult with the other Chaldeans, whether you will fight with us, or be friends.

Εγὼ ἀφίμι σύ οικᾶδε, ὁ
λαμβάνω⁸, καὶ δίδωμι σύ
οὐν ὁ ἄλλος Χαλδαῖος βου-
λευομαι⁵, εἴτε βουλομαι
πολεμεῶ ἐγώ, εἴτε φίλος
εἰμι.

18. Descenditque post finem annorum ad Achab in Samariam.

19. Sed mihi neque domo exeunti mane, dei signum adversatum est, neque quando hic ascendeabam.

20. Laudaverit jure aliquis illum Athenis legislatorem, qui vetuit parentem a filio ali, quem nullam artem edocuis-
set.

CHAP. XXXIV.

The price or measure of any thing is put in the genitive ; sometimes, the price is put in the dative.

1. The gods sell all good things to us for labors.

Ο πονος πωλεω εγω πας
ὁ αγαθος θεος.

2. If this man be willing to give you, for two pence at most.

Ην εθελω συ αποδιδω-
μι^{me} ούτος, ὁ μεγας^{ne} δυο
οβολος.

3. Consider, that calmness is purchased at so much, firmness at so much, but nothing is got gratis.

Επιλεγω, ὅτι τοσουτος
πωλεω απαθεια, τοσουτος
αταραξια, προικα δε ουδεις
περιγινομαι.

4. The fruits of the palm trees being six fingers in size.

Φοινιξ καρποςⁿ κατα ὁ
μεγεθος ἐξ δακτυλος εἰμι.

5. Ye know that ye were not redeemed with corruptible things, silver or gold, from your vain conversation.

Ειδεω^{mt} ὅτι ου φθαρτος^d,
αργυριον η χρυσιον, λυτ-
ρω^s εκ ὁ ματαιος συ ανα-
στροφη.

6. Of which things some persons having received small parts from him gratis, sold them to others for a great price.

Ος τις μικρος μερος παρὰ
εκεινος προικα λαμβανω^e,
πολυς ὁ αλλος πωλεω^c.

7. I brought you an anchor for five drachmæ.

Αγκυρα κομιζω πεντε
δραχμη.

8. ¶ They say unto him ; Shall we having gone, buy two hundred penny worth of bread, and give them to eat.

Λεγω αυτος· Απερχο-
μαις αγοραζω^c διακοσιοι
δηναριον αρτος^{pa}, και διδω-
μι^{sc} αυτος φαγω.

9. Tell me, says he, Tigranes, Συ δε, Φημι, ω Τιγρανῆς, at what price you would purchase, λεγω εγω ὅποσος αν πρια- to get your wife again? Cyrus, μαι, ὥστε ὁ γυνη απολαμ- says he, I would purchase with βανω⁶; Εγω μεν, Φημι, ω my life, to preserve her from sla- Κυρος, και αν ὁ φυχη πρια- very. μαι, ὥστε μηποτε λατρευω⁵ οὗτος.

10. Anacreon having received Ανακρεων δωρεαν παρα five talents as a gift from Polycrates Πολυκρατης λαμβανω⁶ πεν- tes, after he had spent two nights τε ταλαντον, ὡς Φροντι- in anxiety about them, returned ζω^{5b} επι αυτος^d δυω νυξ, them, saying, that they were not αποδιδωμι αυτος, ειπον, ου worth the anxiety which they τιμαω αυτος ὁ επι αυτος^d created. Φροντις.

11. Nicias, Nicerati filius, dicitur præfectum fodinis argenteis emisse talento.

12. Neque si quid emam, si vendat minor triginta annis, interrogabo quanti vendit?

CHAP. XXXV.

A preposition often governs the same case, in composition, as it does without it.

1. Having gone out of the Εξελθων^ρ ὁ πολις. city.

2. It is not safe to say such Ουκ ασφαλῆς λεγω ὁ things; lest we may get some τοιουτος· μη και τις κακος trouble from our prating. απολαυνω⁵ ὁ Φλυαρια.

3. And now again, through Νυν δε, κατα ελεος^a, au- mercy, you have partaken of im- θος αθανασια μεταλαμβανω. mortality.

4. And in human reason, who would turn from the enemy flying?

5. Send to Simon, who is sur-named Peter. He lodges with one Simon a tanner, who has his house by the sea side; he shall tell thee what thou must do.

6. Why do ye also transgress the commandment of God, by your tradition?

7. Remember, that if you abide in the same things, those who laugh against you at first, shall admire you at last; but if you be overcome by them, you shall receive double ridicule.

8. All the maids about her rose up along with her.

9. Stranger, I have all justice from you, since you condemn yourself to death.

10. There is also another virtue nearly related to the former ones, which they call Amplification.

11. ¶ If two consonants chance to be added to a short vowel, they will make the syllable long.

12. Folly, and with it incontinence, are joined to riches and powers, and follow with them.

13. Those who are ignorant of wisdom and virtue, but spend their whole time in revels and the like, sink downwards, and err through life.

Ἀνθρωπίνος δὲ γνώμη, τίς
ἀν φεύγω πολέμιος ἀποτρέ-
πω^m;

Μεταπεμπώ^s Σιμων, ὅς
ἐπικαλεῶ Πετρος. Οὗτος
ξενίζω^m παρὰ τις Σιμων
βυρσευς, ὅς εἰμι οἰκία παρὰ
θαλάσση οὗτος λαλεῶ σὺ
τίς δει ποιεῶ.

Διὰ τί καὶ σὺ παραβαίνω
ὁ ἐντολὴ ὁ Θεός, διὰ ὃ παρα-
δοσις^a σὺ;

Μνασμαι^p, ὅτι εἰάν μὲν
ἐμμενω^s ὁ αὐτός, ὁ κατα-
γελαῶ^s σὺ προτερον, οὗτος
σὺ ὑστερον θαυμάζω· εἰάν θε
ἡτῶ^s αὐτός, διπλοὺς προσ-
λαμβάνω^m καταγελαῶς.

Συνανίστημι^s μὲν αὐτός
πᾶς ὁ ἀμφὶ αὐτός^a.

Ἐχω, ὡ ξείνος, παρὰ σὺ
πᾶς ὁ δίκη, ἐπεὶ δὲ σεαυτοῦ
καταδικάζω θάνατος.

Συνεδρός εἰμι ὁ προεκκει-
μαι ἀρετῇ, καὶ ὅς καλεῶ
Ἀυξήσις.

Εἰ συμβαίνω^{sd} βραχὺς
φωνηεῖς δύο συμφωνος^{ne} ἐπι-
φερῶ^s, μακρὸς ποιεῶ^s ὁ συλ-
λαβῇ.

Συντασσώ⁷, καὶ συναπο-
λουθεῶ ὁ μὲν πλοῦτος καὶ ὁ
δυναστεία ανοῖα, καὶ μετὰ
οὗτος, ἀκολασία.

Ὁ Φρονήσις καὶ ἀρετῇ
ἀπειρος, εὐωχία δὲ καὶ ὁ
τοιούτος αἰετὶ συνείμι^s, κατὰ
φερω^m, καὶ πλανᾶω^m δια-
βίως^s.

14. And Jesus, having seen her, said unto her ; Woman, thou art loosed from thine infirmity ; and he laid his hands on her, and immediately she was made straight, and continued glorifying God.

15. Critias and Alcibiades, whilst they were with Socrates, were able to govern their bad inclinations ; but being separated from him, Critias having fled into Thessaly, associated there with men using iniquity rather than justice.

16. First then, I am right to answer to the first falsehoods, which have been spoken against me, and to the first accusers ; and then, to the latter falsehoods, and the latter accusers.

17. You need not wonder, my friend, for, having been lately with Homer and Euripides, I know not how I was filled with their words, and the verses come of their own accord into my mouth.

18. When you are about to consult with any one about your own affairs, consider first, how he managed for his own. For he who plans his own business ill, will never advise well about another's.

Εἶδω⁶ δὲ αὐτὸς ὁ Ἰησοῦς, εἰπόν αὐτὸς· Γύναι, ἀπολυώ⁷ ὁ ἀσθενεία σου· καὶ ἐπιτίθημι αὐτὸς ὁ χεῖρ, καὶ παρὰ-χρημα ἀνορθώω⁸, καὶ δοξάζω ὁ Θεός.

Κριτίας καὶ Ἀλκιβιάδης, ἕως μὲν Σωκράτους συνειμῆ², δυνάμει· ὁ μὴ καλὸς ἐπιθυμία κρατεῖ· ἐκεῖνος δὲ ἀπαλλασσώ³, Κριτίας μὲν Φευγώ⁶ εἰς Θέτταλιν, ἐκεῖ συνειμι ἀνθρώπος ἀνομία μάλλον ἢ δικαιοσύνη χραομαι.

Πρῶτον μὲν οὖν, δικαίος εἰμι ἀπολογεομαι πρὸς ὁ πρῶτος ἐγὼ ψευδὸς κατηγορεώ⁸, καὶ πρὸς ὁ πρῶτος κατηγοροῦ· ἐπεὶτα δὲ πρὸς ὁ ὑπὲρον, καὶ ὁ ὑπὲρος.

Μὴ θαυμάζω⁶, ὡ ἐταῖρος, νεώστῃ γὰρ Εὐριπίδης καὶ Ὀμηρὸς συγγινομαι⁶, οὐκ εἰδῶ⁷ ὅπως ἀναπληθώ⁵ ὁ ἔπος, καὶ αὐτομάτως ἐγὼ ὁ μετρον ἐπὶ ὁ στόμα² ἐρχομαι.

Ὅταν ὑπὲρ ὁ⁸ σεαυτοῦ⁹ μελλῶ τίς συμβουλευω⁷, σκοπεῖω πρῶτον, πῶς ὑπὲρ ὁ ἑαυτοῦ διοικεῖ. Ὁ γὰρ κακῶς διανοεομαι⁵ ὑπὲρ ὁ ἰδίου⁹, οὐδέποτε καλῶς βουλευω⁷ περὶ ὁ ἀλλοτρι-ος⁹.

19. Ajax, if you, being mad, killed yourself, why do you blame Ulyssus? And lately you did not even look towards him, when he came to consult the prophet, nor did you deign to speak to a man that was your fellow soldier and companion.

Εἰ σὺ μαινῶ^π, ὦ Αἴας, σεαυτοῦ φονεῦς, τίς αἰτία ὁ Ὀδυσσεύς; - Καὶ πρῶν οὐτε προσέβλεπας⁵ αὐτός, ὅποτε ἤκω² μαντευομαι⁸, οὐτε προσεῖπον ἀξίω⁵ ἀνὴρ συστρατιώτης καὶ ἑταῖρος.

20. Socrates taught his associates to refrain from things impious, unjust, and shameful, not only when they would be seen by men, but also when they would be in solitude.

Διδάσκω ὁ Σωκράτης ὁ συνων, οὐ μόνον ὅποτε ὑπὸ ὁ ἀνθρώπος ὄραω, ἀπεχω^π ὁ ἀνοσῖος, τε καὶ ἀδίκος, καὶ αἰσχυρός, ἀλλὰ καὶ ὅποτε ἐν ἐρημίᾳ εἰμι.

21. Sibimet ipsi multa deesse; præpositum vero civitati, si non omnia perficiat, quæ civitas velit, ob id pænæ subiectum esse, nonne hoc ingens est amentia?

22. Ego vero cum Diis versor, versor cum hominibus honestis; nec ullum præclarum facinus, sive divinum sive humanum, absque me perpetratur.

CHAP. XXXVI.

The genitive case of a substantive is often put absolutely, the former substantive, ἔνεκα, χάριν, ἐκ, ἐξ or some case of τις or εἷς being understood.

1. Cyrus, having heard this, pitied him on account of the misfortune.

Ὁ Κυρὸς, ἀκούσας, ὁ παθὸς οἰκτεῖρω αὐτός.

2. He loves him for his virtue.

Φιλεῖ αὐτός ὁ ἀρετῇ.

3. There stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas.

4. It is not right to blame this man for the things that have been omitted, so much as to commend him for his ingenuity and diligence itself.

5. The fish called Cephalus is one of those that live in the fens.

6. Distant many days journey.

7. I admire your virtue.

8. Leading him out of the way, under some palm trees, he ordered them to spread some of the Median carpets under him.

9. The king of the Romans, being now old, goes to the house of a teacher; but my king Alexander died when thirty-two years of age.

10. ¶ I think indeed that you are just, but not in any degree wise; and you seem to me yourself to know this; for you require money from no person on account of his living with you.

11. In the tent there was one of the captains, called Aglaitidas; a person who, as to his manner, was one of the harsher men.

12. And these elder men serve in war no more out of their own country, but remaining at home, they judge all public and private things.

Ἰσθημι^s παρα ὁ σταυρος ὁ Ἰησους, ὁ μητηρ αὐτος, καὶ ὁ ἀδελφῇ ὁ μητηρ αὐτος, Μαρια ὁ ὁ Κλωπας.

Οὗτος ὁ ἀνὴρ οὐχ ὄντως αἰτιασθαι ὁ ἐκλείπων^s, ὡς αὐτος ὁ ἐπινοία καὶ σπουδῇ ἀξίος^{ne} ἐπαινεῶ.

Ο ἰχθυς ὁ Κεφαλός ὁ ἐν ὁ ἔλος βιω^s εἰμι.

Ἀπεχω^s πλείων ἡμέρα.

Θαυμάζω συ.

Ἀπαγω αὐτος ὁ ὁδὸς ἐξω, ὑπὸ φοινῖξ^a τις, ὁ Μηδικὸς πῖλος ὑποβαλλῶ κελεύω αὐτος^d.

Ο Ῥωμαῖος βασιλεὺς, γη-
ρασκῶ ἤδη, εἰς διδασκαλὸς
φοιτᾷ. ὁ δὲ ἐμὸς βασιλεὺς
Ἀλεξάνδρος δύο καὶ τρια-
κόντα ἐτὸς ἀποθνήσκω^s.

Εγὼ τοι συ μὲν δίκαιος νομίζω, σοφὸς δὲ οὐδεὶς ὁπασ-
τῶν. δοκεῖ δὲ ἐγὼ καὶ αὐ-
τὸς οὗτος γιγνώσκω. οὐδεὶς
γάρ οὐν ὁ συνουσία ἀργυρίου
πράσσω^m.

Εν ὁ σκηνῇ τυγχάνω^s τις
εἰμι^s ὁ ταξιαρχὸς, Ἀγλαΐτι-
δας ὀνομαⁿ. ἀνὴρ ὁ τρεπὸς,
ὁ σίρρυφνος ἀνθρῶπος.

Οὗτος δὲ γεραίος σίρα-
τεὺς^m μὲν οὐκέτι ἐξω ὁ^f ἑαυ-
τοῦ, οἱκοὶ δὲ μένω, δικάζω
ὁ τε κοινὸς πᾶς καὶ ὁ ἰδιός.

13. And learn also from me, Μανθανω^ς δεεγω, ω παις,
 my son, said he, these most im- και οδε, φημι, ο μεγα^ς πα-
 portant things; you should ne- ρα γαρ ιερον και οιωνο^ς μητε
 ver attempt any thing, neither in εν σεαυτου μηδεποτε, μηδε
 yourself, nor with the army, εν ο στρατια, κινδυνευω^ς.
 against the sacrifices and augu-
 ries.

14. O cause of much laughter! Ω πολυς γελω^ς. Αλλα
 But now who could look upon νυν τις αν αυτος προσελε-
 them so contemning other men? πω^ς d ουτως υπερφρονεω ο
 or who would believe, that after αλλο^ς e ; η τις αν πιστευω^ς,
 a little time the one shall be a cap- ω^ς μετα ολιγο^ς ουτο^ς μεν
 tive, and the other shall have his αιχμαλωτο^ς ειμι, ουτο^ς δε
 head in a bag of blood? ο κεφαλη εχω εν ασκο^ς αι-
μα.

15. Then Ammon told a false- Ουκουν ο Αμμων ψευ-
 hood, saying that you were his δω^τ m², λεγω εαυτου συ ειμι
 son; for you were the son of Phi- υιο^ς. συ δε Φιλιππο^ς αρα
 lip. Alex. Certainly the son of ειμι. Αλεξ. Φιλιππο^ς δη-
 Philip. For being the son of Am- λαδη. Ου γαρ αν θνησκω
 mon I had not died. Αμμων ειμι.

16. Si velles hospitem impellere, te, cum in urbem ipsius venisses, accipere, quid faceres?

17. Auscultabunt plurimi inhiantes, admirantes, et felicem prædicantes te *propter* vim sermonum, et patrem tuum *propter* fortunam.

CHAP. XXXVII.

The dative is often put absolutely, especially after *αυτος*, *συν* being understood.

1. Moreover, the *epopœia* must have the same species with *εγω* *ο* *εποποιια* *ο* *τραγωδια* tragedy.

2. Bread and flesh bring us to this: and you desire the same thing with us, but you, wandering up and down through many round courses, hardly arrive at length, where we are long since come.

3. When the mind is intoxicated with wine, it suffers the same things with chariots that have lost their charioteers.

4. We do not search and examine common men, equally with those who are of splendid race.

5. Although excelling none of you in strength, nor thinking myself to be inferior to any in fortune, now I go in the same danger with the meanest persons.

6. It appears to me to be a shameful thing for a man, to suffer the same things with the most stupid of animals.

Ετι δε *ο* *ειδος* *ο* *αυτος* *δει*
εχω *ο* *εποποιια* *ο* *τραγωδια*

Εγω *μεν* *αρτος* *και* *κρεας*
εις *ουτος* *αγω*· *συ* *δε* *εις* *μεν*
ο *αυτος* *εγω* *σπευδω*, *πολυς*
δε *τις* *ελιγμος*^α, *ανω* *και* *κα-*
τω *πλαναω*^μ, *μολις* *αφικνεο-*
μαι, *ο* *ποι* *εγω* *παλαι* *η* *ηκα*.

Οταν *ο* *νους* *υπο* *οινος* *δι-*
αφθειρω^β, *ο* *αυτος* *πασχω* *ο*
αγμα, *ο* *ηνιοχος* *αποβαλ-*
λω^γ.

Ουχ *ομοιως* *εξεταζω* *τε*
και *βασανιζω* *ο* *επιτυχων*
ανθρωπος, *ο* *εκ* *γενος* *λαμ-*
προς.

Και *εγω* *τοι* *ουδεις* *συ* *ου-*
τε *εγωμη* *προΦερω*, *ουτε* *ευ-*
τυχια *δοκεω* *που* *υστερος*^η *ο*
ειμι, *νυν* *εν* *ο* *αυτος* *κινδυνος*
ο *Φαυλος* *αιωρεω*^μ.

Δοκει *εγω* *αισχυρος* *ει*
ανθρωπος, *ο* *αυτος* *πασχω* *ο*
αφρων *ο* *θηριον*.

7. ¶ In one respect, Sophocles would be the same kind of an imitator with Homer, for they both represent good men; in another, with Aristophanes, for they both represent men acting and doing.

8. About Egypt, two hundred triremes, with their crews and passengers, were destroyed; about Cyprus, an hundred and fifty; in Pontus, they lost ten thousand armed men of themselves and their auxiliaries.

9. If Thessaly had one man only, and Arcadia one man thinking the same things with me, none of the Grecians would have suffered the present misfortunes.

10. Of writers, some made nothing more than a collection and transcript of the things composed by the ancients, as Euclid, and Democritus, and Proclinus; others having selected small parts of the writings of the ancients, to comment on, attempted to write books on the same subjects with them, as Annius, and Medius, and Phæbion.

Οἱ μὲν, ὁ αὐτὸς ἀν εἰμι μιμητὴς Ὁμήρου Σοφοκλῆς, μιμεομαι γὰρ ἀμφοῖν σπουδαίος· ὁ δὲ, Ἀριστοφάνης, πρᾶσσω γὰρ μιμεομαι καὶ δράω ἀμφοῖν.

Περὶ μὲν Αἰγυπτὸς^ε, διακοσιοὶ τριηρης, αὐτὸς^δ πληρωμα, διαφθειρω^ε. περὶ δὲ Κυπρὸς, πντήκοντα καὶ ἑκατόν· ἐν ὃ Πόντος, μυριοὶ ὀπλιτῆς αὐτοὶ καὶ ὁ σύμμαχος ἀπολλυμι.

Εἰ εἷς ἀνὴρ μόνος Θετταλία, καὶ εἷς ἀνὴρ Ἀρκαδία ὁ αὐτὸς φρονέω ἐχω^ε ἐγώ, οὐδεὶς ὁ Ἕλλην ὁ παρῆμι κακὸς χραομαι^ε ἀν.

Ὁ γραφω^ε, ὁ μὲν οὐδεὶς πολὺς ἢ συναγωγή καὶ μεταγραφὴ ὁ δὲ πρεσβύς συντιθῆμι^ε ποιεῶ, καθάπερ Εὐκλείδης, καὶ Δημοκρίτος, καὶ Προκλίνος· ὁ δὲ, μικρὸς κομιδὴ πρᾶγμα ὁ δὲ παλαιὸς ἱστορία ἀπομνημονεύω^ε, εἰς ὁ αὐτὸς τόπος ἐκεῖνος ἐπιχειρῶ συντιθῆμι βιβλίον, καθάπερ Ἀννίος, τε καὶ Μηδίων, καὶ Φαίβων.

11. Quid enim defuit felicitatis illi, qui tales majores habuit, quales nemo alius, nisi quis iisdem cum illo ortus?

CHAP. XXXVIII.

The Greeks use μελλω, with an infinitive, to express the future, both active and passive, which, in Latin, would be rendered by a participle of the future and the verb *sum*.

1. He is to be given up. (tradendus est).

Μελλω παραδίδωμι.

2. Judas Iscariot the son of Simon, who was about to betray him. (traditurus erat).

Ιουδας Σιμων Ισκαριωτης, ὁ μελλω^ε αὐτὸς παραδίδωμι.

3. He said this, signifying by what death he was to die. (morturus erat).

Οὗτος λεγω², σημαίνω ποῖος θάνατος μελλω αποθνήσκω.

4. Who, having seen Peter and John about to enter into the temple, asked to get alms. (ingressuros).

Ὁς, εἰδὼ⁶ Πέτρος καὶ Ἰωάννης μελλω εἰσείμι εἰς ὃ ἱερόν, ἐρωτῶ² ἐλεημοσύνη λαμβάνω⁵.

5. Whatever you are about to say, review it first in your judgment; for with many people the tongue runs before the understanding. (dicturus sis).

Πᾶς ὃς τις ἀν μελλω λέγω, προτερον επισκοπεω ὃ γνώμη· πολὺς γὰρ ὁ γλωσσᾶ προτρεχω ὃ διανοία.

6. When the nightingale was about to be slain. (occidenda esset).

Ἀηδων ἀναιρεω μελλω^ε.

7. ¶ Those who are about to be auxiliaries, ought to be friends, not enemies, neither envious in the prosperity of their commander, nor treacherous in his adversity. (futuros).

Φίλος, οὐκ ἐχθρός δεῖ εἶμι, ὃ μελλω^ε συμμαχος εἶμι³, καὶ μὴτε ἐπὶ ὃ ἀγαθός^{pd} ὁ ἀρχων φθονεω^{3ε}, μὴτε ἐν ὃ κακός^p προδίδωμι^{3ε}.

8. For who, being about to make any thing, is ignorant what he is about to make? for he does not make it by a power void of reason. (facturus sit), (facturus est).

9. In the (play) Cresphontes Merope is about to kill her son, and does not kill him, but discovers who he is; and in the Helle, the son, being about to give up his mother, finds who she is. (occisura est), (dediturus).

10. And he was about to do still more good things to his subjects; for he had driven the informers from the city, and had ordered them to be punished in every place. (benefacturus erat).

11. Nonnullos occidit, nonnullos (interfecturus) erat.

12. In hoc ipso die, laturus est unusquisque vestrum sententiam, de sua etiam ipsius dicendi libertate.

Τις γὰρ, μελλῶ ποιεῶ⁵
τις, ἀγνοεῶ² ὅς μελλῶ ποιεῶ;
οὐ γὰρ ἀλογος δύναμις ποιεῶ.

Ὡς ὁ Κρεσφοντης, ὁ Μερὸπη μελλῶ ὁ υἱὸς ἀποκτείνω, ἀποκτείνω δὲ οὐ, ἀλλὰ ἀναγινωρίζω⁵. καὶ ἐν ὁ Ἑλλη, ὁ υἱὸς, ὁ μητὴρ ἐκδιδῶμι μελλῶ, ἀναγινωρίζω⁵.

Μελλῶ⁵ δὲ ἀνελτικαὶ πολλὰς εὐεργετεῶ³ ὁ ὑπηκοὸς· ἐπεὶ καὶ ὁ συκοφάντης ὁ πολλὸς εἰμι² διωκῶ⁵ε, καὶ ὁ πανταχοῦ εἰμι^{2b} κολαζῶ⁵ κελευῶ⁸.

CHAP. XXXIX.

The verbs *εἰμι*, *τυγχάνω*, *ὑπαρχω*, *γίνομαι*, *κυρῶ*, *εχω*, and some others, are used with participles after them, to express, what in Latin would be rendered by some tense of a single verb.

Participles are often used, instead of the infinitive, after verbs signifying an emotion of the mind.

1. If he always acted soberly, how could he justly have the blame, of the evil which was not in him? (*permanebat sobrius esse*).
Εἰ σωφρονεῶν διατελεῶ, πῶς ἂν δίκαιως, ὃ οὐκ ἐν εἰμὶ αὐτός, κακία αἰτία εἴχω;

2. If a companion be polluted, he who touches him must be polluted, though he himself were pure. (*fuerit*).
Εὰν ὁ ἑταῖρος εἰμι μολυνῶν, καὶ ὁ συνανατριβῶν αὐτὸς μολυνῶν ἀνάγκη, καὶ ἂν αὐτὸς εἰμι τυγχάνω καθάρως.

3. We were walking in the temple of Saturn, in which we beheld many other offerings. (*deambulabamus*).
Τυγχάνω περιπατῶ ἐν ὃ ὁ Κρόνος ἱερόν, ἐν ὃς πολλοὶ μεν καὶ ἄλλος ἀνάθημα θεωρεῶ.

4. What a great desire have you raised in us, if these things are so? And they are so, says he. (*sunt*).
Ὡς εἰς μέγας τις ἐπιθυμία ἐμβάλλω ἐγώ, εἰ οὗτος οὕτως εἴχω; Ἀλλὰ εἰμι, Φημι, οὕτως εἴχω.

5. I am prepared to obey the laws; but that I may not inadvertently transgress any thing through ignorance, I wish to learn this distinctly from you. (*in scius transgrediar*).
Εγὼ παρασκευαζώ μεν πειθῶν ὁ νόμος· ὅπως δὲ μὴ διὰ ἀγνοίαν λαμβάνω τις παρανομιῶν, οὗτος βούλομαι σαφῶς μαθάνω παρὰ σοῦ.

6. He is worthy of praise, who has first conferred a favor on his friends. (*prius bene fecerit*).

7. And I am not ashamed to say this; but be assured I would be ashamed to say, that, if ye stay with me, I will pay you. (*me pudet dicere*).

8. Because we know that the latter is true, our mind falsely concludes that the former is so likewise. (*scimus esse*), (*falsa ratione credit esse*).

9. Amongst whom also was Longinus, whose compositions afford great benefit to the studious. (*conferunt*).

10. ¶ Be satisfied, Cyrus, said he, for though I should never cease to look at her, I could not be overcome, so as to do any of the things which I ought not to do. (*desistere contemplari*).

11. Gadatas having heard these things, revived and said, Could I then quickly make myself ready, before you depart? (*statim me parare*).

12. Do not forget hospitality to strangers; for by this some have entertained angels unawares. (*in-scii acceperunt*).

13. And during the days, if he perceived his grandfather, or his mother's brother to want any thing, it was difficult that any one should do it before him; for whatever Cyrus could do, he delighted to gratify them. (*perciperet indigere*), (*quenquam in ea peragenda antevertere eum*), (*lætabatur gratificari*).

Επαινος αξιος, ος αν φθα-
νω! ο φιλος ευεργετω.

Και ουτος μεν ουκ αισ-
χυνω^m λεγων· ο δε, ην μενω
παρα εγω, αποδιδωμι³, ευ-
ισημι οτι ουτος αισχυνω^d αν
ειπον.

Δια ο^{ne} ειδεω^{7f} ουτος
αληθης ειμι, παρалоιζομαι
εγω ο ψυχη και ο πρωτος
ως ειμι.

Εν ος και Λογγινος ειμι,
ος συγγραμμα ειμι μεγας
ο παιδεια⁸ μεταποιεω^{ms}
ο φελος φερω.

Θαρξέω, Φημι, ω Κυρος,
ουδε ην μηδεποτε πανω^{ms}
θεαομαι, ου μη κρατεω^{5c} ως-
τε ποιεω τις ος⁸ μη χρη ποι-
εω.

Ακουω ουτος^a ο Γαδατας,
αναπνεω τε και ειπον, Αρα
ουν, Φημι, δυναμαι^d αν συ-
σκευαζω⁵ φθανω⁵, πριν συ
εξ-ειμι;

Ο φιλοξενια μη επιλαν-
θανομαι· δια ουτος⁵ γαρ
λανθανω⁶ τις ξενιζω⁵ αγγε-
λος.

Ο δε ημερα, ει τις⁸ αισ-
θανομαι^d δεομαι η ο παπ-
πος, η ο ο μητηρ αδελφος,
χαλεπος ειμι αλλος φθανω⁵
ουτος ποιεω⁵. οσλις γαρ δυ-
ναμαι^d ο Κυρος, υπερχαιρω
αυτος χαριζομαι.

14. And David said to him, Fear not, for I will shew mercy to thee, for the sake of Jonathan thy father. (faciam). Και ειπον αυτος Δαβιδ, Μη φοβω^m, οτι ποιω^e ποι-
ω^s μετα συ^e ελεος, δια Ιω-
ναθαν ο πατηρ^a συ.

15. They knew that Socrates, from the smallest possessions, lived most contentedly, and was most abstemious from all pleasures. (norunt vivere), (esse). Ειδεω^s Σωκρατης, απο
ελαχυσ μεν χρημα, αυ-
αρκεσ^lατα ζω, ο ηδονη^e δε
πας εγκρατης ειμι.

16. And if you will break these, or permit those who are breaking them, I predict to you, that you will insensibly give up the government of the state. (imprudentes concedetis). Ει δε και ουτος^f καταλυ-
ω^f, η ο καταλυω^s επιτρεπω,
προλεγω συ, οτι λανθανω^s
ο πολιτεια^e παραχωρεω^s.

17. There happened at the same time to be some thunder and rain, the season of the year being now near to the end of Autumn. (acciderunt). Τυγχανω^s βροντη^p τις αι-
μα γινομαι^s, και υδωρ, ο
ετος προς μετοπωρον ηδη
ειμι.

18. I observed that he neither sacrificed to the gods, nor used divination, but even derided those who did these things. (ediscebam sacrificare), (uti), (irridere). Καταμανθανω^s αυτος ου-
τε θυω ο θεος, ουτε μαντικη
χραομαι, αλλα και ο ποιω^e
ουτος καταγελω.

19. I know very well, that if this was so, we should not have heard that he was in Elatea, but upon our own borders. (esset), (audivissemus esse). Ευ ειδεω^{m7}, οτι ει ουτος
ουτως τυγχανω^s εχω, ουκ
αν αυτος ακουω^{s2b} εν Ελατεια
ειμι, αλλα επι ο ημετερος
οριον^d.

20. Will you not first tell me, if you have perceived that I know any allurement, which I have not observed myself to know? (non prius dices), (senseris nosse), (scire ignoraverim). Ουκ αν φθανω^d λεγω, ει-
τις αισθανομαι^p Φιλτρον
επισταμαι, ος εγω ειδεω⁷
λανθανω εμαυτου^a.

21. You could neither say, nor shew to him greater tokens of faith, than what you yourself have received from us. (accepisti). Πιστος^{ne} αυτος ουκ αν με-
γας ουτε ειπον^d αν, ουτε
δεικνυμι^{s4}, ος^e αυτος συ
τυγχανω παρα εγω λαμβανω.

22. If he saw me doing you any wrong, there are laws about all things, and punishments, and trials, and judgments, having severe and great penalties, and it was in his power to use all these. (lædere perciperet).

23. I would be very grateful to the Deity, if I be not mistaken in the opinion, which I have of you. (habeo).

24. And when he ceased speaking, he said unto Simon; Launch out into the deep, and let down your nets for a draught. (loqui desiit).

25. When you will have met him, if you perceive that he wishes to be our friend, you must plan it so, that he may not appear to be a friend to us. (velle sentias), (non videatur esse).

26. The same day, when he heard that Cyrus was there, he led away the army to him. (adesse audivit), (deduxit).

27. The most dreadful of all the evil was the despair, when any one perceived that he was sick. (sentiret ægrotare).

28. Do you think then that there is so much pleasure from all these things, as from a person's perceiving that he is becoming better, and acquiring better friends? these things indeed I always think. (nunquam non existimo).

Εἰ τις ἀδικῶ με σὺ ὁρᾷς², εἰμι νόμος περὶ πασ³, καὶ τιμωρία, καὶ ἀγῶν, καὶ κρισις, πικρὸς καὶ μέγας ἐχῶ, ὁ ἐπιτιμιὸν, καὶ οὗτος ἐξέσθι ἀπ᾽ αὐτοῦ χραομαι.

Πολὺς ἂν ὁ Θεὸς χάρις ἐχῶ^{6d}, εἰ μὴ διαμαρτανῶ^{20d} ὁ δοξᾷς³, ὅς ἐχῶ περὶ σὺ³ τυγχάνω.

Ὅτε δὲ παύω^m λαλεῶ, εἰπον πρὸς ὁ Σίμων· Ἐπαναγῶ εἰς ὁ βάθος, καὶ χαλαζῶ⁶ ὁ δικτυὸν σὺ^p εἰς ἀγρᾶ.

Ἐπειδὴν συγγίνομαι αὐτός, εἰ μὲν γινώμι αὐτός φίλος ἐγὼ βουλομαι εἰμι, οὗτος ἤδη χρεὶ μὴχανᾶ^m, ὅπως λανθάνω⁶ φίλος εἰμι ἐγώ.

Αὐθήμερον, ἐπεὶ ἀκούω παρεἶμι Κυρὸς, οἰχομαι² πρὸς αὐτὸς ἀγῶ ὁ στρατεύμα.

Δεινὸς πας εἰμι ὁ κακὸς ὁ ἀθυμία, ὅποτε τις αἰσθάνομαι^{6d} καμνῶ².

Οἰομαι οὖν ἀπο πας οὗτος τοσούτος ἡδονὴ εἰμι, ὅσος ἀπο ὁ^{ne} ἑαυτοῦ² τε ἡγεομαι^f ἀγαθὸς γίγνομαι, καὶ φίλος ἀγαθὸς κταομαι; ἐγὼ τοίνυν διατελεῶ οὗτος νομίζω.

29. And if sometimes I would even lift the water, and put it to my mouth, I cannot suddenly wet the edge of my lip, when flowing through my fingers, I know not how, it again leaves my hand dry. (præoccupo madefaciens).

30. As then you know and are persuaded, that all persons should be ready, willing to do their duty, I cease to speak of it. (ultro velle), (desisto loqui).

31. When the Assyrian knew that the spies were advancing, he orders two or three chariots, and a few cavalry, to spring forth and fly. (perciperet accedere).

32. When the camp of the Assyrians was taken, her husband happened not to be in the camp, but was gone as ambassador to the king of the Bactrians. (forte fuit), (legatione fungebatur).

33. Non cessabo scribere.

34. Sed quomodo agit? Sitire desinit.

35. Pueri, ad scholas ventitantes, in justitia discenda versantur.

36. Una adhuc pars imperii reliqua est, si quid modo ego intelligo.

Ἦν δὲ ποτὲ καὶ ἀρῶν⁵ ὁ ὕδωρ, καὶ προσφέρω^{5c} ὁ στόμα, οὐ φθάνω βρεχῶ⁵ ἀκροῦ ὁ χεῖλος^a, καὶ διὰ ὁ δακτύλος^b διαρρέυω^p, οὐκ εἶδω^m ὅπως, αὐθὺς ἀπολείπω ξηρὸς ὁ χεὶρ ἐγώ.

Ὡς μὲν οὖν δεῖ ὁ προσήκον^p ποιεῶ θελω ὑπαρχῶ ἅπας ἑτοιμος, ὡς ἐγνώκω^b συν^p καὶ πειθῶ^b, παύω^m λέγω.

Ὁ Ἀσσυρίος, ὡς γινώμι προσεῖμι^b ὁ διερευνάω^b, φεύγω κελεύω ἄρμα ἐξάνιστημι^b δύο ἢ τρεῖς, καὶ ἵππος ὀλίγος.

Ὅτε αἰλίσκω² ὁ ὁ Ἀσσυρίος στρατοπέδον, ὁ ἀνὴρ αὐτοῦ οὐ τυγχάνω^b ἐν ὁ στρατοπέδον εἰμι, ἀλλὰ πρὸς ὁ βακτριανὸς βασιλεὺς πρᾶσθαι^b οἰχομαι².

CHAP. XL.

The infinitive mood, or a participle, is used to supply the place of gerunds and supines.

INFINITIVE.

1. The opportunity of assisting. *Καιρος ὁ βοηθεω.*
(auxiliandi).
2. Not powerful in speaking, but unable to keep silence. (lo- *Ου λεγω δεινος, αλλα*
quendo), (ad tacendum). *σιγαω αδυνατος.*
3. Refrain entirely from shout- *Βοη, και ὁ επιγελαω τις^d*
ing, and laughing at any thing. *παντελως απεχω^m.*
(irridendo).
4. What went ye out to see? *Τις εξερχομαι^o θεαομαι^o*
(visum).
5. For the sake of conquering. *Ενεκα ὁ νικαω.*
(vincendi).
6. It is time for you to depart *Καιρος συ^p ὁ^s απειμι^o απο*
from fighting. (abeundi), (pug- *ὁ μαχομαι.*
nando).
7. He spent the greatest part of *Εν ὁ ζητεω, και φροντιζω,*
his time, in enquiring, and consi- *και βουλευω^m, ὁ πλειστος*
dering, and consulting. (quæren- *χρονος διατριβω^o.*
do), (cogitando), (consultando).

PARTICIPLE.

8. I have spent my own pro- *Ο ιδιος χρημα^p αναλυσ-*
perty, in doing nothing else, than *κω, ουδεις αλλος ποιεω, η*
honoring, and bestowing gifts, *τιμαω, και χαριζομαι, οταν*
when I admired any of the sol- *τις αγαζομαι^p ὁ στρατιω-*
diers. (faciendo), (honorando), *της.*
(donando).

9. Socrates acts unjustly, in not acknowledging those gods, whom the city acknowledges. (agnoscendo). Αδίκηω Σωκράτης, ὅς μεν ὁ πολὺς νομίζω θεός, οὐ νομίζω.

10. I went to you, to see how you are. (visum). Εγὼ πρὸς σὺ εἰμι^{m7}, ἐπισκεπτομαι^s πῶς ἐχω.

11. We gain friends, not by receiving, but by doing favors. (patiendo), (agendo). Οὐ πασχω εὐ, ἀλλὰ δρῶ, κταομαι ὁ φίλος.

12. Cyrus had soon attached to himself the fathers of his companions, by visiting them, and showing manifestly that he loved their sons. (visendo), (ostendendo). Ταχὺ ὁ πατήρ ὁ ἡλικιω-
της ἀναρταῶ^p ὁ Κύρος, προσ-
εἰμι^s, καὶ ἐνδηλὸς εἰμι ὅτι
ἀσπαζομαι² αὐτὸς ὁ υἱεύς.

PROMISCUOUS.

13. ¶ But if battles are decided, now, as formerly, by those that fight well, you cannot be wrong in taking heart. (confidendo). Εἰ μέντοι, ὥσπερ πρόθεν,
διὰ ὃ^a εὐ μαχομαι^s, ἐτι καὶ
νυν, ὁ μαχὴ κρινῶ, θαρσύνω
οὐδεὶς^{ne} ἀνσφάλλω^{red}.

14. The Persians take care of hunting publicly; and the king, as also in war, is their leader, and hunts himself, and takes care of the rest that they may hunt. (venandi). Δημοσίᾳ ὁ θηρᾶν ἐπιμελο-
μαι ὁ Περσῆς· καὶ βασιλεὺς,
ὥσπερ καὶ ἐν πολέμῳ, ἡγε-
μὼν αὐτὸς^d εἰμι, καὶ αὐτὸς
τε θηρᾶν, καὶ ὁ ἄλλος ἐπι-
μελομαι ὅπως ἀνθηρᾶν^d.

15. And what decrees have been passed against the rich, which, by Cerberus, they have no means of escaping. (effugiendi). Καὶ οἷος χειροτονεῶ ὁ ψη-
φισμὰ κατὰ ὁ πλούσιος,
ὅς, μα ὁ Κερβερός, οὐδεὶς
μηχανὴ ὁ διαφενγῶς αὐ-
τὸς^a.

16. He had soon destroyed the wild beasts in the park, by pursuing, and striking, and killing them. (persequendo), (feriendo), (interimendo). Ταχὺ ὁ ἐν ὁ παραδείσῳ
θηρίον, ἀναλίσκω, διώκω, καὶ
βαλλῶ, καὶ κατακαίνω.

17. This is the way leading to true learning, and it is very difficult in appearance. (aspectu).

Ουτος εμι οδός, ο αγω προς ο αληθινος παιδεία, και μαλα γε χαλεπος προσειδω⁶.

18. He was quick in speaking, and with his quickness a certain persuasion sat upon his lips. (loquendo).

Ταχυσ λεγω μεν, προς δε γε αυτος ο ταχυσ πειθω τις επικαθιζω² επι ο χειλος^d.

19. To love too much is the cause of not loving. (amandi).

Ο λιαν φιλεω, ο μη φιλεω αιτιον.

20. Women are quick in finding devices. (inveniendo).

Δεινος ο γυνη ευρισκω τεχνη.

21. The historian and poet do not differ in their expressing things in verse or in prose; for were the writings of Herodotus put into metre, they would nevertheless be a history in metre, as well as without it. But they differ in this, in the one telling things as they really are, the other, as they may be. (loquendo), (narrando).

Ο ιστορικος και ο ποιητης, ου ο η εμμετρος λεγω η αμετρος διαφερω· εμι^d γαρ αν ο Ηροδοτος εις μετρον τιθιμι^{af}, και ουδεις^{pe} μικρος αν εμι^d ιστορια τις μετα μετρον, η ανευ μετρον. Αλλα ουτος διαφερω, ο ο^a μεν ο γινομαι^b λεγω, ο δε, οιος αν γινομαι^d.

22. A person may know the age of bees, in this manner; those which are but a year old are glossy and like oil, in colour; but the elder ones are rough both to see and to touch, and appear wrinkled by their age. (visu), (tactu).

Μελισσα ηλικια διαγνωμι^d τις αν, ο τροπος ουτος· ο μεν αυτοετης σιλπνος τε εμι, και εικω^{mb} ελαιον, ο χροια· ο δε πρεσβυς τραχυσ και ειδω⁶ και απτομαι⁵ γινομαι, ευσος δε οραω^p δια ο γηρας^a.

23. He who fears death, either dreads a loss of sense, or to have other kind of feeling; now if you lose sensation, you will feel no pain; if you obtain other kind of feeling, you will be another kind of animal, and will not cease from living. (a vivendo).

Ο ο θανατος φοβεω^{rs}, ητοι αναισθησια φοβεω, η αισθησις ετεροιος· αλλα ειτε ουκετι αισθησις^a, ουδε κακος τις αισθανομαι³. ειτε αλλοιοτερος αισθησις κταομαι⁴, αλλοιος ζων εμι, και ο ζωον πανω^{ms}.

24. When he was prevented from doing public duties himself, by being employed about greater things, he exhorted Archiadas, a religious man, to it. (a faciendo).

Επειδη πρᾶσσω αὐτος κωλυω² ὁ πολιτικὸς^{pnc}, διαὸ^a καὶ περὶ μεγα^a ασχολεομαι⁷, Αρχιαδας, ὁ ὁ θεός^d, Φίλος, ἐπὶ οὗτος^a πα-ρακαλεω².

25. To speak in a word, all those persons appear to have erred far from thinking as they ought, who have published their opinion that the soul is corporeal; for what can the fineness of breath do to us, to produce ideas and reasoning? or what form of atoms, beyond others, has such force and power, as to produce sentiment, when it is mingled into the form of another body? (a cogitando).

Συνελοντι ειπον, πορῶ, ἐγὼ δοκεω ἀφίστημι ὁ ὁ θεόν^p λογιζομαι πᾶς ἐφεξῆς, ὁ πο-σος ὁ ψυχή σῶμα ἀποφαι-νω^{ms}. τις γὰρ ὁ ὁ πνευμά ἐγὼ λεπτότης πρὸ ἐργον γιν-ομαι^{ed} αν, εἰς φαντασία καὶ λογισμός; τις δὲ ὁ ατομός σχηματοσούτος, παρα ὁ αλ-λος, ἐχὼ δυνάμεις καὶ ῥοπή, ὥστε φρονήσις γενναῶ, ὅταν εἰς ἑτέρος πλασις ἐγκατα-μιγνυμι⁵ σῶμα;

26. De rebus incertis vero, oracula consultum mittebat suos, an suscipienda essent.

27. At iste certe pater tuus aptior est ad docendum minus quam plus habere.

CHAP. XLI.

Verbal adjectives, governing a dative of the agent, and the case of their own verbs, are used to signify *necessity*.

1. We must not overcome women by force. (*vincendæ sunt*). Ου σθενος νικητεον (εγω) γυνη.
2. If it be not possible to be saved with honor, we must choose death. (*mors eligenda est nobis*). Αν μη ειμι προς ο καλος^{nc} σωζω, θανατος εγω αιρετεον ειμι.
3. All those who speak, and you who hear, must choose the best things, and those which will be salutary, instead of the easiest and most pleasant. (*eligenda sunt*, &c.). Ο λεγων απας, και ο ακουω συ, ο αγαθος και ο σωζω^{asε}, αντι ο εραδιος και ο ηδυς προαιρετεον.
4. The wise man ought to avoid living for fame, and regarding things pleasing to the multitude, without making right reason the ruler of his life. (*fugiendum est sapienti*). Φευκτεον ο σωφρονεω^ε, ο^{nc} προς δοξα ζαω^f, και ο ο πολυς δοκει^ε περισκοπεω, και μη ο ορθος λογος ηγεμων ποιω^m ο βιος.
5. But first we ought to examine, whether there be any art of sublimity or depth; for some persons think that they are quite mistaken, who would reduce such things to artificial precepts. (*nobis exquirendum est*). Εγω δε εκεινος διαπορητεον εν αρχη, ει ειμι υψος τις η βαθος τεχνη· επει τις ολως οιομαι διαπαταω⁷, ο^{pe} ο τοιουτος αγω^ε εις τεχνικος παραγγελμα.
6. ¶ I say then that you ought to give aid to these things in two manners; first, in saving the cities to the Olynthians, and sending the soldiers who will do this; and secondly, in injuring his country, by ships, and by other soldiers. (auxilium a vobis negotiis ferendum esse). Φημι δη διχη βοηθητεον ειμι ο πραγμα συ· ο^d τε, ο πολις ο Ολυνθιος σωζω^f, και ο ουτος ποιω^ε στρατιωτης εκπεμπω· και ο, ο εκεινος χωρα κακως ποιω^f, και τριηρης, και στρατιωτης ετερος.

7. I think that a person should captivate those, whom he would wish to make willing assistants of the works of war, by all good words and deeds. (captandos esse). Ὁς ὁ εἰς ὃν πολέμος ἐργὸν ποιεῖ τις βουλομαι συνεργὸς προθυμὸς, οὗτος πανταπᾶς, ἐγὼ γὰρ δοκεῖ, ἀγαθὸς θηρατείον εἰμι καὶ λόγος καὶ ἐργὸν.

8. If you wish that the gods should be propitious to you, you must worship the gods; or if you would wish to be beloved by your friends, you must do good to your friends; and if you desire to be honored by your city, you must do service to your city. (colendi sunt Dii, &c.). Εἰ ὁ θεὸς ἰλεὸς εἰμι σὺ βουλομαι, θεραπεντεὸν (σὺ) ὁ θεὸς· εἴτε ὑποφίλος ἐθέλω ἀγαπᾶω, ὁ φίλος^α εὐεργετήτεον· εἴτε ὑποπολις ἐπιθυμῶ τήμαω, ὁ πολὺς^α ὠφελήτεον.

9. We must not omit one dream, the last and greatest, which gave him all his hope. (omittendum, &c.). Ὁ δὲ τελευταῖος καὶ μέγας, ὅσπερ αὐτὸς καὶ ὁ ἐλπὶς πᾶς ὑποφαίνω², οὐαὶ οὐδὲ ἐγὼ παραλείπτειν.

10. Si quis, quum tibicen bonus non sit, videri velit, quid ei faciendum sit? An non imitandi boni tibicines in iis quæ sunt extra artem? ac primum quidem, quum illi instrumenta pulchra habeant, multosque pedissequos circumducant, etiam ipsi hæc faciendæ.

CHAP. XLII.

Every verb may take an accusative of a corresponding noun.

1. The rich live a much more miserable life than ye.

Ο πλουσιος πολυ αθλιος
συ ὁ βιος βιωω.

2. Lest some one shall file a bill of impiety against us, before Rhadamanthus.

Μη τις εγω^a γραφω γρα-
φη ασεβεια, επι ὁ Ραδαμαν-
θυσ^ε.

3. And they were greatly afraid and said to each other; Who then is this, that the sea and the winds obey him?

Και φοβεω^{ρς} φοβος με-
γας, και λεγω^ς προς αλλη-
λων· Τις αρα ειμι ουτος, ὅτι
ὁ θαλασσα και ὁ ανεμος
ὑπακουω αυτος;

4. Then, O Pythagoras, we eat a splendid supper, consisting of many kinds of meat, laid on much gold and silver; and there were golden cups, and beautiful servants, and musicians, and buffoons.

Τουντευθεν, δειπνω^ς, ω
Πυθαγορας, πολυοψος τις
και ποικιλος δειπνον, επι
χρυσον^ς πολυς και αργυρον·
και εκπωμαιμι χρυσεος, και
διακονος ὡραιος, και μουσ-
ουργος, και γελωτοποιος.

5. You awakened me being rich, enjoying the most pleasant dream, and extremely happy.

Συ εγω πλουτεω, και ἡ-
δυσ ονειρος^d συνειμι, και
θαυμαστος ευδαιμονια ευδαι-
μονεω, επεγειρω.

6. He, who has formed base designs, if fortune favours him, has obtained his desire, nevertheless he has intended badly.

Ο βουλευω^{msε} αισχρω^ς,
ει ὅς ὁ τυχη επισπω, ἐυρη-
μα ἐυρισκω^ς, μικρος^{nc} δε
ουδεις ὅς^d κακως βουλευω^ρ.

7. ¶ I make the justest proposal among friends ; for if I shall appear to have done any wrong, I will confess the injury ; but if I appear neither to have done, nor intended any evil, will not you confess that you are not injured by me ?

8. Tragedy having undergone many changes, rested, when it had got its proper nature ; and Æschylus first brought the number of actors, from one to two, and lessened the parts of the chorus.

9. They killed moreover the sons of Cleander, and put to death all whom they knew to be friends to him ; and having dragged their bodies, and treated them with every kind of abuse, at last, carrying them thus insulted, they threw them into the sewers.

10. Ye have seen, in the comedy of Aristophanes, one Socrates carried about, and saying that he walked in the air, and babbling much other folly.

Ο εν φίλος δίκαιος ὑποθέ-
σις ἐγὼ ὑποτιθημὶ ἢ γὰρ
τις^{ane} ἐγὼ φαίνομαι κακὸς ποι-
εῶς, ὁμολογεῶ ἀδικεῶ^f. ἢ
μέντοι μηδὲν φαίνομαι κακὸς
ποιεῶς, μηδὲ βουλομαι^p, οὐ
καὶ σὺ αὐτὸ ὁμολογεῶς³ μη-
δεὶς^{ne} ὑπὸ ἐγὼ ἀδικεῶ ;

Πολλὴ μεταβολὴ μετα-
βάλλων ὁ τραγωδία, παύων^m
ἐπεὶ ἔχων, ὁ αὐτοῦ φύσις
καὶ ὁ, τε ὁ ὑποκριτῆς πλη-
θος, ἐξ ἑῷ εἰς δύο, πρῶτος
Ἀισχύλος ἀγῶς², καὶ ὁ^{ne} ὁ
χορὸς ἐλάττω.

Προσαναίρεω⁶ δὲ καὶ ὁ
παῖς ὁ Κλεάνδρος, παῖς^a τε
ὅσος^a εἰδὼς³ ἐκεῖνος φίλος,
διαχρεομαίⁿ συρῶ¹ τε ὁ
σῶμα, καὶ παῖς ὕβρις ἐνυ-
βρίζω⁵, τέλος, λωβαιο-
μαίⁿ εἰς ὁ ὄχρετος εἰπτῶ
φέρω.

Οραὶ, ἐν ὁ Ἀριστοφάνης
κωμῶδία, Σωκράτης τις ἐκεῖ
περιφέρει, φασκῶ τε αεροβα-
τῶ, καὶ ἄλλος πολλὸς φλυα-
ρία φλυαρεῶ.

11. Populo amicus erat, et una fugit hanc fugam.

12. Videntes autem stellam, gavisī sunt gaudio magno valde.

CHAP. XLIII.

Verbs of sense, with the Attics, take an accusative.

1. It is not safe for you to say, nor for me to hear such things. Οὐκ ασφαλὲς οὐτε συλεῖ-
γω, οὐτε ἐγὼ ἀκούω ὁ τοι-
ούτος.

2. You heard these things true, O Menippus; and I have died, as you see, being able to be immortal. Ἀληθὲς οὗτος ἀκούω, ὦ Με-
νίππος· καὶ θνήσκω, ὥς ὁ-
ρᾶω, ἀθάνατος εἰμι δύναμαι.

3. Now ye seek to kill me, who have spoken the truth to you, which I heard from God: Abraham did not this. Νυν ζήτω ἐγὼ ἀποκτεί-
ναις, ὅς ὁ ἀλήθεια λαλεῖ
συ, ὅς ἀκούω παρὰ ὁ Θεός·
οὗτος Ἀβραάμ οὐ ποιεῖ.

4. Every one loves his own work. Πᾶς ὁ οἰκεῖος ἐργὸν ἀγα-
πᾶω.

5. ¶ And why need I speak about the world! who heard, every day from them, ideas, and incorporeals, and atoms, and vacuums, and such a multitude of names. Περὶ μὲν ὁ κόσμος^ε τις
χρῆ καὶ λεγῶ; ὅσγε ἰδεᾶ,
καὶ ἀσώμα, καὶ ἀτομὸς, καὶ
κενός^η, καὶ τοιούτος τις οὐχ-
λὸς ὄνομα, σήμεραι, παρὰ
αὐτὸς ἀκουῶ^ς.

6. Jesus saith unto them, Draw out now, and bear unto the governor of the feast; and they bare it. When the ruler of the feast tasted the water that had been made wine, he calls the bridegroom, and says to him, Every man sets forth the good wine, and when men have well drunk, then the smaller wine; thou hast kept the good wine until now. Λέγω αὐτοῖς ὁ Ἰησοῦς, Ἀν-
τλήω^ς νυν, καὶ φέρω ὁ ἀρχε-
τρικλίνος· καὶ φέρω. Ὡς δὲ
γευῶ^μ ὁ ἀρχιτρικλίνος ὁ ὕ-
δωρ οἶνος γινώσκει^ε, φωνεῖ ὁ
νυμφίος, καὶ λέγω αὐτός.
Πᾶς ἀνθρώπος πρῶτος ὁ κα-
λὸς οἶνος τίθημι, καὶ ὅταν
μέθυ^ρ, τότε ὁ μικρός· συ
τήρῃς ὁ καλὸς οἶνος ἕως ἀρτι.

7. And Isaac, his father, said unto him, Come near to me, and kiss me, my son. And having come near, he kissed him; and he smelled the smell of his garments, and blessed him.

Και ειπον αυτος Ισαακ, ὁ πατηρ αυτος, Εγγιζω⁵ εγω, και Φιλεω εγω, τεκνον. Και εγγιζω⁵, Φιλεω αυτος· και οσφραινομαι^p ὁ οσμη ὁ ἱματιον αυτος, και ευλογεω αυτος.

8. Esau, my brother, is a hairy man, and I am a smooth man; my father peradventuae will feel me, and I shall be before him, as a deceiver.

Ειμι Ησαυ, ὁ αδελφος εγω, ανηρ δασυς, εγω δε ανηρ λειος· μηποτε ψηλαφω^c εγω ὁ πατηρ, και ειμι εναντιον αυτος, ως καταφρονεω^ε.

9. Bonum gustaverunt Dei verbum.

10. Audio hæc de te.

11. Sentiant præsentia.

CHAP. XLIV.

Participles and adjectives are often put, by attraction, in the same case with the noun or pronoun to which they refer.

The Attics often put the relative, by attraction, in the same case with the antecedent; and sometimes the antecedent in the same case with the relative.

RELATIVE *attracted by the* ANTECEDENT.

1. In his righteousness that he hath done he shall live.

Εν ὁ δικαιοσυνη αυτος ὁς ποιεω⁵ ζαω^m.

2. Your body is the temple of the holy spirit in you, which ye have from God.

Ο σωμα συ^p ναος ὁ εν συ αγιος πνευμα ειμι, ὁς εχω απο Θεος.

3. There are some, who will not admire you at all more, upon account of the things which you give.

Εἰμί τις, ὃς ὅς μὲν σὺ δι-
δωμι χρεῖμα, οὐδὲ μικρὸν
οὗτος ἔνεκα σὺ μαλλον θαυ-
μαζῶ³.

4. I do not ask for the world but for those whom thou hast given me, because they are thine.

Οὐ περὶ ὁ κόσμος ἐρωτῶ,
ἀλλὰ περὶ (τούτων) ὃς δι-
δωμι ἐγώ, ὅτι σὸς εἰμι.

5. And now, O father, glorify thou me, with the glory which I had, before the world was.

Καὶ νῦν δοξάζω⁵ ἐγώ σὺ,
πατὴρ, ὃ δοξα ὃς ἐχω² πρὸ
ὃ ὁ κόσμος² εἰμι⁵.

6. Remember the word which I said to you; if they persecuted me, they will also persecute you.

Μνημονεύω ὃ λόγος ὃς
ἐγώ εἶπον σὺ· εἰ ἐγώ διώκω
καὶ σὺ διώκω³.

ANTECEDENT attracted by the RELATIVE.

7. There is no public office, through which he had not gone.

Οὐκ εἰμι ὅστις² πωποτε
οὐκ ἀρχῶς ἀρχῇ.

8. And some of the disciples from Cæsarea came with us, bringing one Mnason, a Cyprian, an old disciple, with whom we should be lodged.

Συνερχομαί⁶ δὲ καὶ ὁ
μαθητὴς ἀπὸ Καισαρείας συν-
ἐγώ, ἀγῶ, παρὰ ὃς ξενίζω⁵,
Μνάσαν τις, Κυπρίος, ἀρ-
χαῖος μαθητὴς.

PARTICIPLES and ADJECTIVE attracted by the
SUBSTANTIVE.

9. It has been ordained by fate for most men, when successful, never to be wise.

Ὁ πολὺς μείρω μὴδεποτεῖ
εὐ πράσσω⁵, Φρονεῶ².

10. My wretched fate.

Τυχὴ ἐμὸς τλημῶν⁵.

11. The finest tragedies are composed about Alcæmon, and Oedipus, and Orestes, and others to whomsoever it has happened either to suffer dreadful things, or to do them.

Ὁ καλὸς τραγῳδία συντι-
θῆμι περὶ Ἀλκμαιων², καὶ
Οἰδίπους, καὶ Ὀρεσθίης, καὶ
ὅσος ἄλλος συμβαίνῃ ἡ πασ-
χῶ⁶ δεινός, ἡ ποιεῶ⁵.

12. They say that there are with them two kinds of reasoning, the one which is better, and the other which is worse.

Εἰμι παρὰ αὐτοὺς φημι
ἀμφὺ ὁ λόγος², ὃ κρείστων
ὅστις εἰμι, καὶ ὃ ἥστων.

PROMISCUOUS.

13. ¶ He then comes to a city of Samaria, called Sichar, near the ground which Jacob gave to his son Joseph.

Ερχομαι ουν εις πολιν ὁ Σαμαρεια, λεγων¹⁸ Συχαρ, πλησιον ὁ χωριον ὃς διδωμι Ιακωβ Ιωσηφ ὁ υἱος αὐτος.

14. When they landed, they see a fire lying, and small fish lying upon it, and bread. Jesus says to them, Bring of the small fishes which ye caught just now.

Ὡς αποβαινω⁶ εις ὁ γεα, βλεπω ανθρακια κειμαι, και οψαριον επκειμαι, και αρτος. Λεγω αὐτος ὁ Ιησους, Φερω⁵ εκ ὁ οψαριον ὃς πιαζω νυν.

15. At every disagreeable appearance accustom yourself to say, that it is an appearance, and not at all what it seems; then examine it, by these rules, which you have.

Πας Φαντασια^d τραχος μελετω επιλεγω, ὅτι Φαντασια ειμι, και ου παντως ὁ^{ne} φαινω^{pe}. επειτα εξεταζω, ὁ κανων οὗτος, ὃς εχω.

16. Do ye now desire peace, for any other thing than this, that you think you are able to live more safely, when peace is made, than making war?

Αλλος ὁ η οὗτος γε ἔνεκα, ειρηνη⁸ νυν επιθυμew, ὅτι νομιζω ασφαλεστερον δυναμαι ζωω, ειρηνη γινομαι, η πολεμewⁿ;

17. Socrates said, that those persons were mad, who explored by divination the things, which the gods permitted men learning to discern; and he said that they ought to learn those things, which the gods permitted them learning to do.

Δαιμοναω^a, Φημι ὁ Σωκρατης, ὁ μαντευομαι⁸, ὃς ὁ ανθρωπος διδωμι ὁ Θεος μαθων διακρινω. Φημι δε δει, ὃς μαθων^a ποιew διδωμι ὁ Θεος μανθανω.

18. He desired him to come to the army, that they might consult about the castles which they had taken.

Επιστελλω² ηκω αὐτος επι ὁ στρατευμα^a, ὁπως περι ὁ φρουριον⁸ ὃς λαμβανω βουλευω^{m5d}.

19. His eunuchs and servants dug a grave for him, when he died; and his wife sits on the ground, having adorned her husband with whatever things she had, and having his head upon her knees.

Ο μὲν ευνουχος καὶ ὁ θε-
ραπὼν αὐτοῦ^β οὐρυσσάθη καὶ ὁ^δ
τελευταῖος^ε· ὁ δὲ γυνὴ κα-
θημαὶ χαμαὶ, κοσμεῖ, ὅς
ἐχὼ ὁ ἀνὴρ, ὁ κεφαλὴ αὐτοῦ
ἐχὼ ἐπὶ ὁ γόνυ^δ.

20. What then does the God say? For indeed I am not conscious to myself that I am wise, much or little.

Τίς ποτε λέγω ὁ Θεός;
ἐγὼ γὰρ δὴ, οὐτε μεγά οὐτε
σμικρὸν, συνειδῶ^π ἐμαυτοῦ
σοφός^η εἰμὶ^ε.

21. Persarum quidam longe pulcherrimus est pater meus, Medorum vero, quotquot ego vidi, longe hic meus avus pulcherrimus est.

22. Philosophis edicere, non fingere nova vocabula, neque nugari de quibus non norunt.

CHAP. XLV.

Plural adjectives often change their substantives into the genitive.

1. Like the bad criers in assemblies, he spoke something rapid and not distinct.

Ὡς περ ὁ φανλὸς ὁ ἐν ὁ
ἀγων κηρυξ, ἐπιτροχὸς τις
καὶ οὐκ ἀσφαλὴς φθεγγο-
μαί².

2. Almost all common poets do this.

Σχεδὸν ὁ πολὺς^η ὁ ποιη-
τὴς οὗτος δρᾷ.

3. And many persons who were neglected ran into wells, being tormented by incessant thirst.

Καὶ πολὺς ὁ ἀμελεῶ^π
ἀνθρώπος διδρασκῶ ἐς φρε-
αί, ὁ διψᾷ ἀπαυστὸς συνε-
χῶ.

4. All the poets seem to err, who have made the Heracleid, and Theseid, and such poems; for they think, since Hercules was but one, that it is fit the fable should be simple.

5. But that I may know every thing, in what meats does he delight?

6. ¶ The pathetic orators are the worst encomiasts, and again the panegyrists, (the worst) pathetic.

7. Not common writers alone, but even some of those who are first in character, have made many mistakes, from the ignorance of places.

8. I would wish that we had yet more money; that I might have wages abundantly, to give to those for whom it may be requisite, and to honour, and bestow presents upon the deserving soldiers.

9. When they learned the truth, they were enraged at those orators who had encouraged the naval expedition, as if they had not voted it themselves.

10. It is a shame that painters should imitate beautiful animals, and children not imitate good parents.

11. I, having observed, with much accuracy, both good men, and bad; did conceive that I ought to write those things which each of them practise in life.

Πας εικω^{mt} αμαρτανω, οσος ο ποιητης Ηρακληης, και Θησηης, και ο τοιουτος ποιημα ποιειω· οιομαι γαρ, επει εις ειμι ο Ηρακληης, εις και ο μυθος ειμι προσηκει.

Ο δεινα δε οπως ειδεω^o, τις χαιρω ο εδεσμα;

Ηκιστα ο ρητωρ ο περιπαθης εγκωμιαστικος, η εμπαιλιν ο επαινετικος, περιπαθης.

Πολυς^{ne}, παρα ο αγνοια ο τοπος, διαμαρτανω^o, ουκ ο τυγχανω^o μονον ο συγγραφευς, αλλα τις και ο οδοξα πρωτευω^{7e}.

Εγω χρημα μεν προσγινομαι^{of} ετι αν βουλομαι^d εγω. οπως εχω¹ και μισθος αφθονως, διδωμι, ος αν δει, και τιμαω, και δωρεομαι ο στρατευω^{ms} ο αξιος^a.

Επειδη γνωμι, χαλεπος ειμι ο συμπροθυμεομαι^{ps} ο ρητωρ ο εκπλοος, ωσπερ ουκ αυτος ψηφιζω^{ms}.

Αισχυρος, ο μεν γραφευς απεικαζω ο καλος ο ζων, ο δε παις μη μιμεομαι ο σπουδαιος ο γονευς.

Εγω παραθεαομαι^{pt}, εξ ακριβεια πολυς, ο τε αγαθος^a ο ανθρωπος, και ο φαυλος· υπολαμβανω δει συγγραφω^s ος εκατερος αυτος επιτηδευω εν ο βιος.

12. Cum et bruta animalia doceant, et famulum ignavum ac inertem nulla re dignum esse ducant, solos vero se ipsos negligent, planum est abjectis eos servis esse similes.

CHAP. XLVI.

An adjective is sometimes put in a different gender from the substantive with which it stands, as agreeing with some other substantive understood.

1. Poetry is more philosophical and labored than history.

Φιλοσοφοςⁿ και σπουδαιος ποιησις ιστορια ειμι.

2. Teach ye all nations, baptizing them in the name of the father, and of the son, and of the holy ghost.

Μαθητευω^s πας ο εθνος, βαπτιζω αυτος^m εις ο ονομα ο πατηρ, και ο υιος, και ο αγιος πνευμα.

3. I say that expression is the interpretation (of thought) by a fit appellation, which has the same power in poetry as in prose.

Λεγω λεξις ειμι ο δια ο ονομασια^s ερμηνεια, ος^{nc} και επι ο εμμετρος^{ps}, και επι ο λογος^{ps} εχω ο αυτος δυναμις.

4. The silence of Ajax in the shades is great, and more sublime than any speech.

Ος ο Αιας εν νεκρια σιωπη μεγας^{nc}, και πας υψηλος^{nc} λογος.

5. How deep you slept, O son, who did not leap up? but how then did Ulyssus escape?

Ως βαθυς^a κοιμαω^{ps}, ω τεκνον, ος^m ουκ εκθορεω; Ο δε ουν Οδυσσευς πως διαφευγω;

6. ¶ When he saw the woman sitting on the ground, and the dead man lying, he wept for the misfortune, and said, Alas! O good and faithful soul, thou art gone then having left us!

7. There are internal sensations in each of us, which we call hopes.

8. Think that the hearing of many things is better than much riches; for the latter speedily perish, the former endures for ever; for wisdom alone, of all possessions, is immortal.

9. The barbarians are, by nature, fond of money, and despising dangers, they either provide what is necessary for their sustenance, by incursion and invasion, or purchase peace for great rewards.

10. Cities have made death the punishment for the greatest crimes, as not being able to restrain injustice, by the fear of a greater evil.

11. Oblectatio, cum honestate, est optimum; sine hac, pessimum.

12. Præ clarum est, publicorum actorum custodia.

13. Gentes ambulant in vanitate sensus sui, alienati a vita Dei.

Επει δε ειδω² ὃ γυνη χα-
μαι καθημαι, και ὁ νεκρος
κειμαι, δακρυω τε επι ὁ
παθος^d, και ειπον, Φευ, ω
αγαθος και πιστος ψυχη,
οιχομαι δη απολιπων^m εγω.

Λογος εν ἐκαστος^p εγω, ὃς^f
ελπις ονομαζω.

Ηγεομαι ὁ ακουσμα⁸
πολλα πολυς ειμι χρημα
αγαθος· ὁ μεν γαρ ταχεως
απολειπω, ὁ δε πας ὁ χρο-
νος παραμενω· σοφια γαρ
μονος, ὁ κλημα, αθανατοςⁿ.

Φυσις, το βαρβαρον φι-
λοχρηματον, και κινδυνος
καταφρονησας^{mp}, ἡ δια επι-
δρομη⁸ και εφοδος ὁ χρειω-
δης^{ne} προς ὁ βιος ποριζω^m,
η μεγας μισθος⁸ ὁ ειρηνη αν-
τικαταλλασσω^m.

Ο πολις επι ὁ μεγας αδι-
κημα^d ζημια θανατος ποιειω,
ὡς ουκ αν, μεγας κακος φο-
βος, ὁ αδικια παυσων^m.

CHAP. XLVII.

A noun of the dual number may have a verb, adjective or relative plural ; but a plural noun can only have a verb, adjective or relative dual, when it signifies two.

1. Why then are you offended against them ; for they both suffer just punishment. Τις οὖν ἀγανακτεῶ κατὰ αὐτοὺς ; δίδωμι γὰρ ἀμφω καλὸς ὁ δίκη.

2. But one thing vexed me no little ; Thesmopolis disturbing me, and teaching me, that two negatives make one affirmative. Πλὴν ἀλλὰ εἰς ἐγὼ λυπεῶ² οὐ μετρίως· ὁ Θεσμοπολις ἐνοχλεῶ, καὶ διδάσκω, ὥς ὁ δύο ἀποφασίς, εἰς καταφασίς ἀποτελεῶ.

3. In treating of every art, two things being required, the first, to shew what the subject is, and the second in order, but the more important, how, and by what methods this may be acquired. Ἐπὶ πάσας τεχνολογίας, δύο ἀπαιτεῶ, προτεροῦ⁸ μὲν ὅς δεικνύμις τίς^{ne} ὁ ὑποκείμενός, δευτεροῦ δὲ ὁ τάξις, ὁ δυνάμις δὲ κυρίως, πῶς ἀν ἐγὼ αὐτοὺς οὕτως, καὶ διὰ ὅς τις μεθόδος⁸ κτήτος γινώμαι⁶.

4. And ye rivers, and earth, and ye who punish the dead men, below. Καὶ ποταμοί, καὶ γαῖα, καὶ ὅς^p ὑπενεργεῖ καμνύν⁶⁸. Ἀνθρώπων τιννύμαι.

5. ¶ If the two hands, which God made to assist each other, would turn themselves to impede each other ; or if the two feet would impede each other ; would it not be great ignorance, and unhappiness ? Εἰ ὁ^m χεῖρ, ὅς ὁ Θεὸς ἐπὶ ὁ^d συλλαμβανώ^f ἀλλήλων^f ποιεῶ, τρεπώ⁶ πρὸς ὁ διακωλύω ἀλλήλων· ἢ εἰ ὁ πόδες ἐμποδίζω ἀλλήλων· οὐκ ἀν πολὺς ἀμαθία εἰμι, καὶ κακοδαίμονια ;

6. They two went reluctant along the shore of the barren sea, ἄλς ἀτρυγέτος, Myrmidons and came to the tents and ships of the Myrmidons ; and they found him at his tent and his black ship. Ὁ δὲ ἀεκὼν βαινῶ⁶ παρὰ θίς ἄλς ἀτρυγέτος, Μυρμιδῶν δὲ ἐπὶ τε κλισία^a καὶ ναὺς ἰκομαι². Ὁ δὲ ἐυρίσκω⁶ παρὰ τε κλισία καὶ ναὺς μέλας.

7. And let these two themselves be witness of this, before the eternal gods, and mortal men, Το δε αυτος μαρτυρος^ε ειμι, προς τε θεος^ε μακαρ, προς τε θνητος ανθρωπος.

8. Quare vero non et nos duo extruimus montes alios super alios, ut habeamus accuratiorem prospectum.

CHAP. XLVIII.

Two or more negatives strengthen the negation.

1. I again asked you to give me a thing, than which I know you had nothing of less value to give me: nor any easier to be commanded. Παλιν αιτω² συ, ος ει- δεω³ ουτε συ μικρος ειμι^ε διδωμι⁶ εγω ουδεις· ουτε ρα- διος επιτασσω⁵ ουδεις.

2. Why do I say these things? That ye may know, that nothing is formidable to you when attentive; nor, if you be negligent, any thing such as you wish. Τις ενεκα ουτος λεγω; Ι- να ειδω, οτι ουδεις ουτι φυ- λασσω^{mg} συ ειμι φοβερους· ουτε, αν ολιγωρω^a, τοιουτος οιος αν συ βουλομαι.

3. I would not pay even an obolus to any person. Ουκ αν αποδιδωμι^d ουδε αν οβολος ουδεις.

4. Ye see that ye profit nothing. Θεωρω οτι ουκ σφελεω ουδεις.

5. Thus there is not one wise person. Ουτως ουκ ειμι σοφος ου- δε εις.

6. Verily, verily, I say unto thee, the cock shall not crow, until thou shalt have denied me thrice. Αμην, αμην, λεγω συ, ου μη αλεκταρ φωνεω, εως ος απαρνεομαι⁵ εγω τρεις.

7. He does not then regard praise from such persons, who do not even please themselves. Ου τοιουν ουδε ο παρα ο τοιουτος επαινος εν λογος τι- θημι^m, οσγε ουδε αυτοςⁿ εα- ντου^d αρεσκω^m.

8. Never expect, having done any base thing, that you will escape notice ; for though you may escape others, you will be conscious to yourself.

9. ¶ When he saw him unable to bear the spear, he gave him the other things, and did not fear, that he would be unable to bear them.

10. Let death and flight, and all things that appear terrible, be daily before your eyes ; but most of all, death ; and you will never think any thing mean, nor excessively desire any thing.

11. They who are most hostile in the play, having become friends at last, go out, and no one is killed by any person.

12. Neither then do you think, that any of those things, which neither effect the nature of our body, or our soul, is grievous.

13. Let our conversation be without covetousness : being content with such things as you have ; for he hath himself said, I will not leave thee, nor forsake thee. So that we may boldly say, the Lord, is my helper and I shall not be terrified at what man shall do unto me.

14. The war itself will discover the frail parts of his affairs, if we apply to it ; but if we sit at home, hearing the orators reviling, and blaming each other, none of the necessary things can ever be done by us.

Μηδεποτε, μηδεις αισ-
χρος ποιω⁵, ελπιζω λαν-
θανω³. και γαρ αν ο αλλος
λανθανω⁶ σεαυτου γε συνειδε-
ω²³.

Ως οραω αυτος ου δυ-
ναμαι βασιλαζω⁵ ο δορυ, ο
αλλος διδωμι² και ουκ φο-
βεω^{m2}, μη ου δυναμαι^c φερω
αυτος.

Θανατος, και φυγη, και
πας ο δεινος φαινω^{m8}, προ
οφθαλμος ειμι συ κατα ημε-
ρα· μαλιστα δε πας ο θανα-
τος· και ουδεις ουδεποτε
ταπεινος ενδυμεομαι^{p3}, ουτε
αγαν επιθυμω³ τις.

Ο εχθρος ειμι^ε εν ο μυθος,
φιλος γινομαι⁶ επι τελευτη⁸.
εξερχομαι, και αποθνησκω²
ουδεις υπο ουδεις⁸.

Μη ουν μηδε συ, μετε
χαλεπος τις ο τοιουτος, ος
μητε ο σωμα, μητε ο ο ψυ-
χε εγω φυσις^d προσηκω, νο-
μιζω ειμι.

Αφιλαργυρος ο τροπος
αρκω ο παρειμι⁵ αυτος γαρ
ερω, Ου μη συ ανιημι, ουδε
ου μη συ εγκαταλειπω.
Ωςτε θαρξεω⁸ λεγω^f εγω^a,
Κυριος εγω^d βοηθος, και ου
φοβεω τις ποιω εγω ανθρ-
ωπος.

Ευρισκω ο σαθρος ο εκεινος.
πραγμα αυτος ο πολεμος,
αν επιχειρω· αν μεντοι κα-
θημαι οικoi, λαιδορεω^m ακου-
ω, και αιτιαω^m αλληλων ο
λεγω⁸, ουδε ποτε ουδεις εγω
ου μη γινομαι⁶ ο δει.

15. *Dixerim ego equidem, nemini nullam esse institutionem ab illo qui non placeat.*

CHAP. XLIX.

The article is used to mark a distinction or emphasis. With the infinitive it supplies the place of nouns, gerunds, and supines. With a participle, it is translated by the relative and indicative. With *μεν* and *δε* it signifies partly; and it is often used for ornament.

1. It is honourable even for an old man to learn.

Καλὸς καὶ γηρασκῶς ὁ μανθάνω.

2. Death is frequently more eligible, than life.

Αἰρετὸς εἰμι πολλακίς, ὁ ἀποθνήσκῶς ὁ ζῶ.

3. It is better to be dead, than to live miserably.

Καλὸς ὁ μὴ ζῶ εἰμι, ἢ ζῶ ἀθλιῶς.

4. To those that are and that have been.

Ὁ νῦν καὶ ὁ πρότερον.

5. These things, want of sleep and cares have been the cause of death to me.

Οὗτος γέ εἰ καὶ ὁ ἀποθνήσκῶς αἰτία γίνομαι, ἀγρυπνία καὶ φροντίς.

6. Two men went up to the temple to pray; the one a Pharisee, and the other a publican.

Ἀνθρώπος δύο ἀναβαίνω, εἰς ὁ ἱερὸν προσευχομαι, ὁ εἰς Φαρισαῖος, καὶ ὁ ἕτερος τελωνῆς.

7. Having seen the star, and come into the house, they found the child.

Εἰδὼς ὁ ἀστὴρ, καὶ ἐρχομαι εἰς ὁ οἰκίαν, εὗρισκῶς ὁ παιδίον.

8. We spend the time of action in making ourselves ready.

Ὁ ὁ πρᾶσσω χρόνος, εἰς ὁ παρασκευάζω ἀναλίσκω.

9. A sower went out to sow; and as he sowed, some seeds fell by the way side, and the birds came, and eat them up.

Ἐξερχομαι ὁ σπείρω ὅς σπείρω καὶ ἐν ὁ σπείρω αὐτός, ὅς μεν πιπτῶς παρα ὁ ὁδός, καὶ ἐρχομαι ὁ πετεινόν, καὶ καταφαγῶ αὐτός.

10. Having made use of this sentiment, he has conquered, and possesses all things; partly, as one would possess, having taken them in war, and partly, having made them friends, and auxiliaries to himself.

Ουτος χραομαις ο γνωμη πας κατασφρεφω^p και εχω ο^{pne} μεν, ως αν αιρεω⁸ τις εχω πολεμος, ο δε, συμμαχοσ^{ne}, και Φιλος^{ne} ποιειω⁵.

11. There may be great excess in all the things, which we have mentioned; on the one hand, drawing us to extravagance; on the other, driving us to baseness.

Γινομαις^{ad} αν εν πας, ος^d ειπον, αμετρια πολυς· ο^{fn} μεν, προς ο πολυτελης^{ne} εξαγω ο^{fn} δε, προς ο ε^uπαρ-ος^{ne} συνωθεω.

12. He that hath my commandments, and keepeth them, he it is who loveth me; and he who loveth me, shall be beloved by my Father.

Ο εχω ο εντολη εγω, και τη-ρεω αυτος, εκεινος ειμι ο αγα-παω εγω· ο δε αγαπαω εγω, αγαπαω υ^uπο πατηρ εγω.

13. Pay ye the things which are Cæsar's, to Cæsar, and the things which are God's to God.

Αποδιδωμι, ο Καισαρ, ο Καισαρ. και ο ο Θεος, ο Θεος.

14. ¶ Poverty, and meddling with other people's affairs, follow laziness and indolence.

Ο^d αργεω^f, και σχολαζω, επομαι ο^{ne} απορεω, και ο αλ-λοτριος πολυπραγμονεω.

15. This word, "man" or, "white," does not denote the time when; but this, "he walks" or, "he has walked," the former, denotes the present time, the latter, the past.

Ο μεν, ανθρωπος, η, λευ-κος^{ne}, ου προσεμαινω το πο-τε· ο^{ne} δε, βαδιζω, η, βαδι-ζω, ο^{ne} μεν ο παρειμι⁸ χρο-νος², ο δε ο παρερχομαι⁵.

16. Cæcilius, the Roman author, gives this proof that Rome was founded by the Grecians, that it still retains the original Grecian custom of sacrificing to Hercules.

Καικιλιος, ο ο Ρομαιος συγγραφευς, ουτος τιθημι^m σημειον, ο Ελληνικος^a ειμι^f κτισμω ο Ρομη, ο^{ne} παρ αυτος ο πατριος θυσια Ελλη-νικος ειμι ο Ηρακληης.

17. Horum minime est, qui prudentiam exercent, vim inferre; sed illorum est, qui vires habent absque consilio, talia facere.

18. Quo autem modo mihi visus sit familiaribus suis prodesse, partim opere semetipsum demonstrans, qualis esset, partim colloquiis usus, scribam.

ELLIPSIS.

ΕΛΛΕΙΨΙΣ ΕΣΤ ΔΕΦΕΚΤΟΣ ΒΟCΙS UNΙUS DUARUM VEL
PLURIUM, QUAE AD INTEGRAM ET JUSTAM
STRUCTURAM REQUIRUNTUR.

L. Bos.

CHAP. L.

NOMINUM, PARTICIPIORUM ET PRONOMINUM.

1. Qui nesciat, Ephesiorum civitatem ædituam esse magnæ deæ Dianæ, et simulacri ab Jove delapsi.

2. Qui quam vacuum reperit, plenam reddidit urbem bonorum.

3. Sum statua Phanodici, filii Hermocratis Proconesii.

4. Quidam de Asiæ principibus, qui erant amici ejus, miserunt nuncios ad eum.

5. Postridie sublatis anchoris navigabamus.

6. Alexander autem ex Onchesto tollens cursum.

7. Moriens autem ad amicos respiciens, Magnos, inquit ludos funebres video mihi futuros.

8. Ex sereno et puro ære ambiente sonuit vox.

9. Proposuit victoriæ præmia totis ordinibus.

10. Qua de causa Trojani decem annis restiterunt Græcorum conatibus.

11. Si quod est in hoc viro crimen, accusent eum.

12. Non inveniētes causam, quomodo punirent eos.

13. Plaustris onerariis imposuit ligna.

14. De desertis vitibus putabat se adeo facile decerpturum uvas.

15. Ea quæ ad Deum pertinent.

16. Dicunt homines.

17. Nam et hoc de mortuis dici consuevit.

18. Omnibus hominibus notum est.

19. A teneris unguiculis.

20. Qui cum diceret cauponam eam magno pretio vendere.

21. Quadragis quidem fecerunt.

22. Rursus de novo principio seditionis moverunt adversus se invicem.

23. Vi se urbe expulsos caussati, ab imperatore qui tunc in Italia imperium obtinebat.

24. Hastasque et scutum bovinum.

25. Et levato artemone secundum auræ flatum.

CHAP. L.

1. ΟΣ ου γινώσκει την Εφεσιων πολιν νεωκόρος ουσαν της με-
γαλης θεας Αρτεμιδος, και του Διοπετους Act. 19.
2. Ος εποίησε την πολιν ήμων μεστήν , έυρων επιχειλη.
Themistoc.
3. Φανοδικου εμι του Ερμοκρατους του Προκονησιου.
Inscrip. Sig.
4. Τινες των Ασιαρχων, οντες αυτω Φιλοι, πεμφαντες προς αυτον.
. Act. 19.
5. Τη επιουση αραντες επλεομεν. Act. 27.
6. Ο δε Αλεξανδρος εξ Ουχνησίου αρασ . Arrian.
7. Αποθνησκων δε προς τους έταιρους ιδων, εφη, Μεγαν όρω μου
τον επιταφιον εσομενον. Apoph. Alex.
8. Εξ ανεφελου και διαιθρου του περιεχοντος ηχησε Φανε.
Plut.
9. Προειπε νικητηρια και όλαις ταις τάξεσι. Xen.
10. Ηι και μαλλον όι Τρωες, αυτων διεσπαρμενων, τα
δεκα ετη αντειχον. Thucyd.
11. Ει τι εστιν εν τω ανδρι τουτω , κατηγορειτωσαν αυ-
του. Act. 25.
12. Μηδεν ευρισκοντες το πως κολασονται αυτους. Act. 4.
13. Ταις σκευφοροις επεθηκε ξυλα. Ælian.
14. Ερημας φεθ' όυτο βραδως τρυγησειν. Aristoph.
15. Τα προς τον Θεον . Hebr. 2.
16. Φασιν η λεγουσιν ,
17. Λεγεται γαρ τι περι των οιχομενων και τοιουτο.
Liban.
18. Εστιν παντι δηλον. Athen.
19. Εξ ονυχων. Prov.
20. Επει δ' εφατο πωλειν αυτην τον καπελον πολλου.
Ælian.
21. Τεθριπα μεν εποίησαν. Ælian.
22. Αυθις εκ νεης επ' αλληλοισιν εσλασιασαν. Herodot.
23. Εξεληλασθαι της πολεως αιτιωμενοι βια, προς του
τοτε κατεχοντος κατα την Ιταλιαν ήγεμονος. Dion. Halic.
24. Και δουρα και βοειην. . Anacr.
25. Και επαραντες τον αρτεμονα τη πνεουση . Act. 27.

26. Hoc est opus Dei, ut credatis in eum, quem misit ille.

27. Illi vero cum celerrimo accurrissent gradu.

28. Quinto vero anno Aristodemi regni.

29. Diocles tertio libro brevis pertractationis dicit.

30. Peragere vitam in pace.

31. Nocte post precem transmutavit vitam, i.e. mortuus est.

32. Non accipiebant eum in urbem, neque in commune consilium.

33. Si quando in unum consilium consultabimus.

34. Deliberandum esse communi consilio et tibi et mihi censeo.

35. Non quod jam acceperim brabeum, aut jam perfectus sim.

36. Post haec os suum aperuit Job, et execratus est diem suum natalem.

37. Praestate muliebri generi, tanquam infirmiori vasi, honorem.

38. Ἀστοῖενοι vocantur, qui genere quidem conveniunt, in aliena vero terra nati sunt.

39. Usque dum in pacata regione vel terra sumus.

40. Non omnes Graecorum linguam intelligunt.

41. Cognosces, an et divina voluntate vel sententia urbem non sis destructurus.

42. Populus scivit; Tisamenus sententiam dixit.

43. Cineas ad Senatum Romanum arcanis literis scripserat.

44. A patria, tanquam a sacra linea, incipiebat semina pacis abjicere.

45. Nova quaedam numina infers auribus nostris.

46. Vacuos et nocturnos militum timores terrores panicos vocamus.

47. Si quis infidelium ad convivium vos vocaverit.

48. Ut a multis personis in nos collatum donum, per multos gratiarum actione celebretur pro nobis.

49. Effugisti pœnam, Labes.

50. Et interjectis, aliquot diebus iterum ingressus est Capernaum.

51. Secundum meam opinionem.

52. Pantherinam pellem humeris habens.

53. Verum in singulos annos decem millia drachmarum.

26. Τούτο ἐστὶ τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσῃτε εἰς ὁν
ἀπεστείλεν ἐκεῖνος. Joan. 6.
27. Οἱ δὲ τὴν ταχιστὴν προσδραμοντες . Ælian.
28. Περμπτῶ δὲ εἰτε τῆς Ἀρσίοδημου . Pausan.
29. Διοκλῆς ἐν τῇ τρίτῃ τῆς Εἰσδρομῆς φέσι. Laert.
30. Διαγίνειν ἐν εἰρήνῃ. Ælian.
31. Τῇ μετὰ τὴν εὐχὴν νυκτὶ μετελλάξεν . Æschin.
32. Οὐ προσεδέξαντο αὐτὸν εἰς τὴν πόλιν, οὐδ' ἐπὶ τὸ κοινόν
. Thucyd.
33. Εἰ δὲ ποτ' εἰς γέ μιν βουλευόμεν. Hom.
34. Σκοπεῖν ἀξίῳ κοινῇ καὶ σὲ καὶ ἐμέ. Xenophon.
35. Οὐχ ὅτι ἤδη ἐλάβον , ἡ ἤδη τετελειώμαι. Phil-
lip. 3.
36. Μετὰ τοῦτο ἠνοιξεν Ἰωβ τὸ στόμα αὐτοῦ, καὶ κατήρασατο
τὴν ἡμέραν αὐτοῦ. Job.
37. Ὡς ἀσθενεστέρω σκευεῖ τῷ γυναικίῳ ἀπονεμόντες τι-
μὴν. 1 Pet. 3.
38. Ἀσφοξένοι· οἱ γενεῖται μὲν προσήκοντες, ἐπὶ δὲ τῆς αλλοδαπῆς
γεγονότες. Hesych.
39. Ἐως ἐτι ἐν Φιλίᾳ ἐσμεν. Xen.
40. Οὐχ ἅπαντες τὴν Ἑλληνῶν σύνασι. Luc.
41. Γνωσέαι, εἰ καὶ θεσπέσια πόλιν οὐκ ἀλαπα-
ξέις. Hom.
42. Ἐδοξε τῷ δημῷ· Τισαμένος εἶπε. Andoc.
43. Κινεῖας πρὸς τὴν βουλὴν τῶν Ῥωμαίων ἐγράψε δι' ἀπορέητων
. Ælian.
44. Ἀπὸ τῆς πατρίδος, ὥσπερ ἀφ' ἱερᾶς , ἤρχετο τὰ
σπέρματα τῆς εἰρήνης ἀπορρίπτειν. Philo.
45. Ξενίζοντάτινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν. Act. 17.
46. Τοὺς κενούς καὶ νυκτερινούς τῶν στρατευμάτων φόβους πανι-
κα κλείζομεν. Polyæn.
47. Ἐτ' δὲ τίς καλεῖ ὑμᾶς τῶν ἀπιστῶν . 1 Cor. 10.
48. Ἰνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα
διὰ πολλῶν ευχαριστήσῃ ἡμεῖς ἡμῶν. 2. Cor. 1.
49. Ἐκπεφεύγας ὦ Λαβῆς. Aristoph.
50. Καὶ πάλιν εἰσηλθὲν εἰς Καπηνεναοῦμ δι'
ἡμερῶν. Marc. 2.
51. Κατὰ τὴν ἐμὴν .
52. Παρδαλεὴν ὡμοῖσιν ἔχων. Hom.
53. Ἀλλὰ μυρία κατὰ τὸν ἐνὶ αὐτῷ. Lucian.

54. Nequaquam puto possibile est magnum et juvenilem animum eos accipere, qui parva agunt.
55. Gloria Deo in altissimis habitaculis.
86. Jussit eos qui possent natare, projicere se primos, et ad terram exire.
57. Regum sententiam immobilem se habere decet.
58. Armeniam et vicinas eidem gentes Lucullus debellavit.
59. Secundum patriæ morem.
60. Singulis diebus.
61. Didicit, ex iis quæ passus est, obedientiam.
62. Nondum erat spiritus sanctus effusus; qui Jesus nondum erat glorificatus.
63. Postquam et mihi dicendi potestatem fecistis.
64. Sæpe blandis verbis alloquutus est.
65. Et a foro venientes, nisi loti fuerint, non edunt.
66. Quot annos natus es?
67. Qui citharam tenet.
68. Incolarum mansuetum et mite est ingenium.
69. Virtutem a juvenili ætate cole.
70. Vespere Sabbathi quæe lucescit in primam diem Sabbathi.
71. Multa quidem in terra, multa autem in mari humido.
72. Gubernator autem jam lucescente sole anchoras cum sustulisset.
73. Non ab optimo animo, i. e. sine dolo, ad rempublicum accedunt.
74. Aliusque alii sacra faciebat immortalium deorum.
75. In severarum Dearum templum.
76. Qui mollia vestimenta gestant.
77. Nunc vero me victam malis navigare velis contractioribus oportet.
78. In praesenti tempore.
79. Interea.
80. Cum producunt arbores fructum sciis quod jam prope est æstas.
81. Et ait illi Petrus, Ænea, sanet te Jesus Christus. surge et sterne tibi lectum.

54. Ἔσθι δ' οὐδεποτ' οἶμαι μεγά και νεανικον Φρονημα
λαβεῖν μικρά πρᾶττοντας. Dem.
55. Δοξα Θεῷ ἐν ὑψίστοις .
56. Ἐκελευσε τοὺς δυναμένους κολυμβᾶν, ἀπορρίψαντας
πρῶτους, ἐπὶ τὴν γῆν ἐξιέναι. Act. 26.
57. Πρέπει τὴν τῶν βασιλέων γνῶμην ἀμετακινήτως εἶχειν
. Isocr.
58. Ἀρμενίαν καὶ προσοικὰ ταύτης κατεπολεμήσε Λουκουλ-
λος. Julian.
59. Κῶτα τὰ πατρίᾳ . Thucyd.
60. Καθ' ἡμέραν. Ælian.
61. Ἐμαθεν, ἀφ', ὧν ἐπαθε, τὴν ὑπακοήν. Heb. 5.
62. Οὐπὼ ἦν πνεῦμα αἰγίων ὅτι ὁ Ἰησοῦς οὐδέπω
ἐδοξάσθη. Joan. 7.
63. Ἐπειδὴ καί μοι λόγου μεταδεδώκατε . Heliodor.
64. Πολλὰ δὲ μειλίχιοις προσηύδα. Hom.
65. Καὶ ἀπο ἀγορᾶς εἰαν μὴ βαπτίζονται, οὐκ ἐσθί-
ουσιν. Marc. 7.
66. Ποσὰ γεγονας;
67. Ὁ τὴν κιθάραν . Lucr.
68. Το τῶν οἰκητορῶν ἡμέρον καὶ πρᾶον ἐστίν . Ælian.
69. Ἀρετὴν ἐκ νεᾶς ἀσκεῖ .
70. Ὁφε σαββάτων τῇ ἐπιφωσκουσῇ εἰς μίαν σαββάτων.
Mat. 28.
71. Πολλὰ μὲν ἐν γῇ, πολλὰ δὲ ἐφ' ὕγρας . Aristoph.
72. Ὁ δὲ κυβερνήτης σαρτί διαφωσκόντος τοῦ , ἀρας τὰς ἀγ-
κρας. Polyb.
73. Οὐκ ἀπο τοῦ βελτιστοῦ πρὸς τὰ κοινὰ προσερχόντας.
Plat.
74. Ἄλλος δ' ἄλλῳ ἐρεξε θεῶν αἰειγενεταῶν. Hom.
75. Εἰς τὸ τῶν σεμνῶν θεῶν . Aristoph.
76. Οἱ τὰ μαλακά φορουντες. Mat. 11.
77. Νῦν δ' ἐν κακοῖς μοι πλεῖν ὑφειμένῃ δοκεῖ. So-
phoc.
78. Ἐν τῷ παρόντι . Thucyd.
79. Ἐν μεσῷ . Æschyl.
80. Ὅταν προβάλωσιν ἤδη τὰ δένδρα γινώσκετε ὅτι ἡδη
ἐγγὺς τὸ θεῖος ἐστίν. Luc. 21.
81. Καὶ εἰ πέν αὐτῷ ὁ Πέτρος, Αἰνεᾷ, ἱαταὶ σε Ἰησοῦς, ὁ Χρισ-
τός, ἀναστήθι καὶ σῶσον σεαυτῷ , Act. 9.

82. Dicit ei Jesus, Quid mihi et tibi commune negotium est?

83. Si me hicce ex tuo sinu vi abripiet.

84. Alexander philosophus visus est sibi morti adjudicatus.

85. Equitatum et jumenta.

86. Neque enim guttulam in Thebanam undam evomuit Bacchus.

87. Et ut paucis verbis dicam.

88. Bene autem in stataria pugna certare edoctus.

89. Et frumenti addere medimnorum decem millia.

90. In hac parte, et in illa parte.

91. Æqualem mecum regni partem tene.

92. Exteriorem poculi partem.

93. Non in opportuna parte est fixa sagitta.

94. Primas partes ei dederunt.

95. Cœcas et inermes et manibus destitutas has corporis partes.

96. Qui habitant ad hasce Tauri partes.

97. Ars autem necessitate longa mensura imbecillior est.

98. Sexto die mensis ineuntis.

99. Veturius dimidiam partem exercitus adducens.

100. Non enim magnitudine tantum, verum etiam numero virtutum longe inferior est Lysias.

101. Numquid in ea veste initiatus es magnis mysteriis?

102. Rogavit ipsum, ut a terra paululum promoveret navim.

103. Videmur ad Bacchi urbem appulisse navim.

104. Quanam re violavi leges? quid mali patravi?

105. Advertere mentem ad ea quæ dicebantur.

106. Ego vero putabam, me compendiosam hanc excogitasse viam.

107. Et progressus via Babylonem ducente.

108. Hac via etiam hæc dicebantur.

109. Qui in Asia ades habent.

110. Est illis forum, ubi et regiæ et aliæ magistratuum ædes sunt extractæ.

111. Vocant autem me Jocastam; hoc enim nomen pater imposuit.

112. Gratia vobis et pax a Jesu Christo, qui est testis fidelis

82. Λεγει αὐτὴ ὁ Ἰησοῦς, Τί ἐμοὶ καὶ σοὶ . Joan. 2.
 83. Εἰ μ' οὗτος ἐκ τῶν σῶν ἀπαξέται βιά. Sophoc.
 84. Ἀλεξάνδρος ὁ φιλοσοφὸς ἐδοξε τὴν ἐπὶ θανάτῳ κατα-
 κερισθαι. Artem.
 85. Τὴν τε ἵππον καὶ τὰ σκευοφόρα . Dio. Cass.
 86. Οὐ γὰρ μικρὰν εἰς Θηβαίων ὕδωρ ἐπτυσεν ὁ Διονύ-
 σος. Dion.
 87. Καὶ συνελόντι φαναι . Constant.
 88. Εὐ δὲ καὶ ἐν στάδι διδάημενος ἀντιφερεσθαι Apollon.
 89. Καὶ σίτου προσθίνειαι μυριάδα . Polyb.
 90. Τῇ μὲν , τῇ δὲ .
 91. Ἴσον ἐμοὶ βασιλεὺς . Hom.
 92. Τὸ ἐξῶθεν τοῦ ποτηρίου . Luc. 11.
 93. Οὐκ ἐν καιρίῳ ὅξυ παγὴ βέλους. Hom.
 94. Τὰ πρῶτα ἐδῶκαν αὐτῷ. Ælian.
 95. Τὰ τυφλά τοῦ σώματος καὶ ὀπλά καὶ ἀχειρὰ ταῦτα
 Xen.
 96. Τοὺς ἐπὶ ταδε τοῦ Ταύρου κατοικοῦντας . Polyb.
 97. Τέχνη δ' ἀναγκῆς ἀσθενέστερα μακρὰ . Æschyl.
 98. Ἐκτὴ ἰσλαμένου .
 99. Οὐνευρίος τὴν ἡμίσειαν τῆς στρατίας ἐπαγομένος.
 Dion. Hal.
 100. Οὐ γὰρ μεγεθεὶ τῶν ἀρετῶν, ἀλλὰ καὶ τῷ πληθεὶ
 πολὺ λειπομένος ὁ Λυσίας. Longin.
 101. Μῶν οὖν ἐμυήθης δέτ' ἐν αὐτῷ εἰς τὰ μεγάλα. Aristoph.
 102. Ἠρώτησεν αὐτὸν, ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον
 Luc. 5.
 103. Βρομίου πόλιν εἰσκαμὲν εἰσελάειν . Eurip.
 104. Πῇ παρεβὴν ; τί δ' ἐρεξά; Pythag.
 105. Προσεχεῖν τοῖς λαλουμένοις. Act. 16.
 106. Καὶ μὴ συντομον τίνα ταύτην ὥμην ἐπινενοήκεναι
 γῶγε. Lucian.
 107. Προΐων καὶ τὴν ἐπὶ Βαβυλωνος. Xen.
 108. Ταύτῃ καὶ ταῦτα ἐλεγέτο. Plat.
 109. Τοὺς κατὰ τὴν Ἀσίαν ἐχοντας. Xen.
 110. Ἐστὶν αὐτοῖς ἀγορά, ἐνθα τὰ τε βασιλεία καὶ τὰ
 ἀλλὰ ἀρχεῖα πεποιήται. Xen.
 111. Καλοῦσι δ' Ἰοκάστην μὲ τούτο γὰρ πατὴρ ἐθέτο.
 Eurip.
 112. Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μαρ-
 τυρ ὁ πιστός. Apocal.

113. Quumque intentos haberent oculos in cœlum.
114. Edentes et bibentes, ea, quae ab ipsis apponuntur.
115. Hieme jam instante, regressi sunt.
116. Celeberrimus Alexander.
117. Mare saxis occultis plenum.
118. A Judaeis quinques quadragenas plagas una minus
accepi.
119. Tum sagittas in exercitum Graecorum mittit.
120. Secundo flatu navigare.
121. Cui cum similem pendas paenam, laudem habebis.
122. Incipientes in parvis bibunt poculis.
123. In duos pedes erectum.
124. Vultum ipsius severum et tristem timeo.
125. Est autem in hierosolymis, ad portam pecuariam,
piscina.
126. Paucis verbis scripsi.
127. Dicito, sed nec longam orationem, nec cum pro-
œmiis.
128. Considerandum est, an satius sit affirmare.
129. Plangent super eum pectora omnes nationes terrae.
130. Anaxagoras in scripto de regno.
131. Norunt enim, quibus conditionibus ipsos ducat Cy-
axares.
132. Dans autem ipsi equites et nudos milites.
133. Quando tu excipiebas amicos in natalitiis conviviiis.
134. Ex aequa societate communes expeditiones faciebant
vel parte.
135. Solve funes quibus alligatur navis in littore.
136. Amictus sindone super nudo corpore.
137. Ex aequo imperio imperavi patriae.
138. Qua pedum celeritate possunt, aufugiunt.
139. In arte equitandi mire superbiebat.
140. Mortua fuisses, si dignas luisses paenas.
141. Interficient ex vobis aliquos.
142. Non convenit tali viro mentiri, qualis est Socrates.
143. Magno faenore ab aliis accipiunt.
144. Jacebat graviter gemens in loco puro.
145. Domus in commodo urbis loco aedificata.
146. Bibunt tantum quantum rapere licet.

113. Καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανόν. Act. I.
 114. Εσθιοντες καὶ πινοντες τὰ παρ' αὐτῶν . Luc.
 115. Χειμῶνος ἤδη , ἀνεχώρησαν. Thucyd.
 116. Ὁ παννυ Ἀλεξάνδρος.
 117. Πελαγὸς ὕφαλων. γεμον Chrysost.
 118. Ὑπο Ἰουδαίων πεντακίς τεσσαράκοντα παραμیان
 ἐλαβον. 2 Cor.
 119. Τότε τοὺς ἰοὺς ἀφίησιν εἰς τὸ Ἑλληνικόν . M. Tyr.
 120. Εξ οὐρίας πλεῖν.
 121. Τῷ συ τὴν ὁμοίην ἀποδίδους , ἐπαινὸν ἔξεις. Her.
 122. Ἀρχομένοι μὲν ἐν μικροῖς πίνουσι . Laert.
 123. Ἐπὶ τοὺς δύο ἐπανίσταμενον ὄρθον. Lucian.
 124. Δέδια τὸ σκυθῶπον αὐτοῦ καὶ κατήφες . Lucia.
 125. Ἐστὶ δὲ ἐν τοῖς Ἱεροσολυμοῖς, ἐπὶ τῇ προβατικῇ κο-
 λυμβήθρᾳ. Ioan.
 126. Δί' ὀλίγων ἐγράφα. 1 Pet.
 127. Λεγε, μὴ μακρὰν μέντοι , μὴδὲ μετὰ προοιμιῶν.
 Lucian.
 128. , μὴ ποτ' οὖν κρείττον ἢ λεγεῖν. Dion. Hal.
 129. Κοφόνται ἐπ' αὐτὸν πασία αἱ φυλαὶ τῆς γῆς. A-
 pocal.
 130. Ἀναξαγοράς ἐν τῷ περὶ βασιλείας. Ælian.
 131. Ἰσασὶ γὰρ, ἐφ' οἷς αὐτοὺς Κυαξάξης ἀγεται.
 Xen.
 132. Δοὺς δὲ αὐτῷ ἵππεας τε καὶ φίλους Arrian.
 133. Ὅτε εἰσίας συ τοὺς φίλους ἐν τοῖς γενεθλοῖς . Xen.
 134. Ἀπο τῆς ἰσῆς κοινὰς στρατείας ἐποιοῦντο.
 Thucyd.
 135. Ἀνετὰ ἀπογεία . Luci.
 136. Περιβεβλημένος σινδονὰ ἐπὶ γυμνῷ . Marc
 137. ἠρξά ἐπισῆς πατρίδος. Luci.
 138. Ἡ πόδων ἐχουσιν, ἀποδιδρασκούσι. Ælian.
 139. Ἐπὶ τῇ ἵππειᾳ μέγα ἐφρονεῖ. Aristoph.
 140. Ἀπεθάνες, εἰ τῆς ἀξίας ἐτυγχάνες . Aristoph.
 141. Θανατωσούσιν ἐξ ὑμῶν . Lucas.
 142. Οὐκ ἐστὶν ἀνδρὶ διῶ Σωκράτει ψευδεσθαι .
 143. Λαμβανουσιν ἐπὶ πολλῶ παρ' ἑτέρων. Plut.
 144. Κεῖτο βαρυστέναχων ἐν κοθάρῳ . Hom.
 145. Οἰκία ἐν καλῇ τῆς πόλεως οἰκοδομηθεῖσα. Lucian.
 146. Πίνουσι ὅσον ἐστὶν ἀρπάσαι. Ælian.

147. Ego vero existimo orationem hancce non expedire civitati, et praeter hoc minime justam esse.

148. Nunc. quidem ad mensam hospitalem te invitamus.

149. Cani capilli caput coronant.

150. Ne accipiant hi judiciale triobolum.

151. Ipse dixit, se dudum hoc desiderare, et studere omni modo.

152. Propino tibi, in salutem ducis Herculis.

153. Lotus oceani aqua.

154. Quam profundum dormivisti somnum.

155. Per vanam suspicionem nobis ipsis fingeamus timores.

156. Via, quae ducit ad salutem.

157. Cœperunt una voce omnes excusare.

158. Ad utramque partem fluvii.

159. Dextra manu Dei exaltatus.

160. Una manu aquam, altera ignem ferebat.

161. Zenothemis utraque manu, altera naso, altera oculo prehenso.

162. Duplicem marmoream laenam.

163. Populus, in omni re, jam facilis ipsis evaserat.

164. Res bene se habet.

165. Filios divites hortantur parentes, ut servant sua bona.

166. Messenii victoriam brevi tempore Lacedemoniis dederunt.

167. Pro mortuis erogare etiam volo pecunias.

168. Pro viribus date eleemosynam.

169. Ex quo tempore.

170. Paululum et non videbitis me.

171. Nisi imperium brevi dissolutum fuisset.

172. Sufficiet ipsis interim vel hoc supplicium.

173. In omni montana regione divulgabantur cuncta.

174. Hic non consenserat consilio illorum.

175. Acceptam cladem ingenuo animo non retulit.

176. Pater noster qui es in cœlis.

177. Qui in foro merces permutant.

178. Ex quo tempore patres sopiti sunt

147. Εγώ δε ἡγούμαι του λογον τονδε ασυμφορον τη πολει,
 προς δε και ου δικαιον.. Demos.
148. Νυν μεν επι ξενια σε καλουμεν. Lucī.
149. Πολιαι καραν στεφουσι. Anacr.
150. Μη λαμβανετωσαν ουτοι το δικαστικον . Lucian.
151. Αυτος εφη, παλαι τουτο επιθυμειν, και σπενδειν εκ παν-
 τος . Lucian.
152. Προπινω σοι, Ηρακλεους αρχηγετου. Lu-
 cian.
153. Δελουμενος ωκεανοιο . Hom.
154. Ως βαθυν κοιμηθης . Lucian.
155. Δια κενης ανεπλαττομεν ἡμιν φοβους. Dion. Hal.
156. Η ὁδος, ἡ προς σωτηριαν .
157. Ηρξαντο απο μιας παραιτεισθαι παντες. Luc.
158. Παρ ἑκατερα του ποταμου. Ælian.
159. Τη δεξια του Θεου ὑψωθεις. Act.
160. Τη μεν ὕδωρ εφορει, τη δε ετερα το πυρ.
161. Ζηκοθεμις αμφοτεραις τη μεν της ῥινος, τη δε του
 οφθαλμου, επειλημμενος. Lucian.
162. Διπλακα μαρμαρεην . Hom.
163. Ο δημοσ, εις πασαν , ηδη τιθασσος αυτοις εγεγονει
 Plut.
164. Καλως εχει .
165. Τοις παισι τοις πλουσιοις οι πατερες φυλαττειν
 παρουουσιν. Plut.
166. Οι Μεσσηνιοι την νικην ου δια μακρου Λακεδαιμο-
 νιοις εδωκαν. Polyæn.
167. Μελλω γε και εκτινειν ὑπερ νεκρων. Lucī.
168. Τα ενοντα δοτε ελεημοσυνην. Lucas.
169. Εξ ου . Hom.
170. Μικρον και ου θεωρειτε με. Joan.
171. Ει μη ἡ αρχη δια ταχων κατελυθη. Plat.
172. Ικανη εν τσουτω και αυτη τιμωρια εσται αυτοις.
 Lucī.
173. Εν ὁλη τη ορεινη διελαλειτο παντα. Lucas.
174. Ουτος ουκ ην συγκατατεθειμενος τη βουλη αυτων.
 Lucas.
175. Την ἡταν απ' ευθειας ουκ εφρασεν. Plut.
176. Πατερ ἡμων, ο εν τοις ουρανοις. Matt.
177. Οι εν τη αγορα μεταβαλλομενοι . Xen.
178. Αφ' ἧς οι πατερες κοιμηθησαν. 2. Pet.

VERBORUM.

179. Desiderium me tenet audiendi quid dicturus sis.
 180. Hoc Cinyras nymphis sacravit rete.
 181. Vendidit quemcunque cepit abducendum trans mare indomitum.
 182. Et a foro venientes, nisi laventur, non edunt.
 183. Necessitas consilii urget me et te.
 184. Vide ne facias.
 185. Si vero velint et ipsi.
 186. Aliae eventurae erant, aliae jam praesentes. erant.
 187. Judicavit mori oportere virum.
 188. Per Jovem rogo ut una mecum sis.
 189. Da O Jupiter, ne prius sol occidat, et tenebrae adveniant.
 190. Dona ad ferentes, quanta quisque poterat.
 191. Mirum est, quantum praestant.
 192. Veni huc in terram, quamcunque ostendero tibi.
 193. Alexander Aristoteli salutem apprecatur.
 194. Ab avo meo accepi moris esse candidi.
 195. Nunc vero istos dicam, quotquot Pelasgicum Argos habitabant.
 196. Si quidem dabunt praemium magnanimi Achivi, desinam.
 197. Quid non ego tibi, quid non tu praestitisti mihi?
 198. At ille inquit, majus est.
 199. Vereor ne quis. mihi Danaorum succenseat.

PRAEPOSITIONUM.

200. Non darem triobolum pro Diis.
 201. Eunt per campum.
 202. Multos per labores in meas venit manus.
 203. Propter ea me aspiciebas.
 204. Propter quid me tentatis?
 205. Sequemur in tuam gratiam.
 206. Expectans in venientem diem.
 207. Lupum ex auribus teneo.
 208. Hic pelopa genuit, ex hoc autem Atreus natus.
 209. Cum in Sunium sacrum pervenimus.

179. Ποθος πανυ με, ὅ, τι φωνεῖς ἐχει. Aristoph.
 180. Ταις νυμφαῖς Κινυρης τοδε δικτυον. Epigr.
 181. Περνασχ' ὄν τιν' ἔλεσκε περην ἄλος ατρυγε-
 τοιο. Hom.
 182. Καὶ ἀπο ἀγορας , εαν μὴ βαπτισωνται, οὐκ
 ἐσθίουσι. Marc.
 183. Χρῶ βουλῆς ἐμε καὶ σε. Hom.
 184. Ὅπως μὴ ποιήσης.
 185. Εἰ δὲ καὶ αὐτοὶ . Hom.
 186. Τὰ μὲν ἐμελλεν , τὰ δ' ἤδη παρην. Demost.
 187. Ἐκρίνεν ἀποθανεῖν τον ἀνδρα.
 188. Πρὸς του Διὸς ὅπως παρῆσει μοι. Aristoph.
 189. Ζεῦ— μὴ πρὶν ἐπ' ἡλιον δυναι, καὶ ἐπὶ κνεφας ἐλ-
 θειν. Hom.
 190. Δωρα τε, ὡς ἑκάστοι φεροντες. Arrian.
 191. Διαφερουσι θαυμαστον ὄσον. Aristot.
 192. Δευρο εἰς γην, ἣν ἀν σοι δεῖξω. Act.
 193. Ἀλεξάνδρος Ἀριστοτελεὶ χαιρεῖν .
 194. Παρὰ του παππου το καλοηθες . M. Anton.
 195. Νυν δ' αὐτοὺς , ὅσοι το Πελασγικον Ἀργος ἐναι-
 ον. Hom.
 196. Ἀλλ' εἰ μὲν δῶσουσι γέρας μεγαθυροὶ Ἀχαιοὶ. Hom.
 197. Τὶ δ' οὐκ ἐγὼ σε , τὶ δ' οὐκ ἐμε σύ
 Polyb.
 198. Ὁ δὲ , ἀλλὰ μείζον ἐστί. Æli.
 199. Μὴ τις μοι Δαναῶν νεμεσησεται. Hom.
 200. Οὐκ ἀν δόιην των Θεων τριαβολον. Aristoph.
 201. Ἐρχονται πεδιοιο. Hom.
 202. Πολλων μοχθων ἤλθε χεῖρας εἰς ἐμας. Eurip.
 203. Ταυτ' ἀρὰ καὶ ἐνεώρας μοι. Xen.
 204. Τὶ με πειραζετε; Marc.
 205. Ἐφομεθα την σην χάριν. Aristoph.
 206. Την εἰσιουσάν ἡμέραν μενουσα. Eurip.
 207. Λυκον των ὠτον κρατῶ.
 208. Οὗτος φυτευει Πελοπα, τουδ' Ἀτρεὺς ἐφύ. Eurip.
 209. Ὅτε Σουνιον ἶρον ἀφικομεθα. Hom.

210. Dein in Marathoni cum essemus.
 211. Ut tingat extremam digiti partem in aquam.
 212. Unde ad hanc Siciliam navi advectus advenis?
 213. Æneas primus jaculum misit in Idomeneum.
 214. Egressum parat, secundum meam sententiam.
 215. Quoad omne verbum otiosum, de ipso reddituri
 sunt homines rationem.
 216. De re aliquid audivit.
 217. Dic mihi de patre et filio quem reliqui.
 218. Discesserunt cum exercitu.
 219. Ne autem illinc effugerent, speculatores statuebas.

CONJUNCTIONUM ET ADVERBIORUM.

220. Nemo unquam invenire posset.
 221. Si tanquam servus vocatus es.
 222. Fidelis est Deus, qui vocavit nos, qui etiam bene
 faciet.
 223. Vis ut me convertam ad alias aliquas vias?
 224. Major erit in cœlo lætitia, ob unum sontem, qui
 redeat ad frugem, quam ob nonaginta novem insontes.
 225. Descendit hic domum suam justificatus, magis quam
 ille:
 226. Volo ego populum salvum esse, potius quam perire.
 227. Vide ut facias omnia ad formam monstratam tibi.
 228. Sic corruptos fuisse oculos, ut cæcutiret.
 229. Ut in cœlo, sic etiam super terram.

PLURIUM VOCUM.

230. Si quis judicum non aliud quam jus respicit.
 231. Per legatos in Peloponnesum missos egit, ut aliquod
 auxilium mitteretur.
 232. Ire per viam ducentem ad mortem.
 233. Et cum paucis multas omnino miriadas superavit
 non solum, sed et imperium fecit majus.
 234. Salutate fratres qui sunt ex domesticis Aristobuli.
 235. Si quis alius habere possit, pro annorum conditione,
 nigrum capillum habes.

210. Εἶτα Μαράθωνι μὲν ὅτ' ἤμεν. Aristoph.
 211. Ἴνα βαψῇ τὸ σπρὸν τοῦ δακτυλοῦ ὕδατος. Lucas.
 212. Ποθεν Σικελίαν τὴν δὲ ναυστολῶν παρὲι; Eurip.
 213. Αἰνείας δὲ πρῶτος ἀκοντίσεν Ἰδομενεὺς. Hom.
 214. Εἴξιναι, γνῶμην ἐμὴν, μελλεῖ. Aristoph.
 215. Πᾶν ῥήμα ἀργόν, ἀποδώσουσι περὶ αὐτοῦ λόγον.
 Matth.
 216. Τοῦ πραγματος ἀκήκοεν τι. Aristoph.
 217. Εἶπε δὲ μοι πατὴρ τε καὶ υἱὸς ὃν κατελείπον. Hom.
 218. Ἀπεχωρήσαν τῷ στρατῷ. Thucyd.
 219. Τοῦ δὲ μὴδ' ἐντεῦθεν διαφευγεῖν, σκοποὺς καθίστης.
 Xen.
 220. Οὐδεὶς ποτὲ ἔυροι. Demos.
 221. Δούλος ἐκλήθης. 1 Cor.
 222. Πίστος ὁ Θεὸς, ὁ καλῶν ἡμᾶς, ὃς καὶ ποιήσει. 1 Thes.
 223. Βουλεῖ ἵνα τραπωμαι διὰ τὸν ὁδὸν ἀλλὰς τινὰς; Eurip.
 224. Χαρὰ εἶναι ἐν τῷ οὐρανῷ, ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι,
 ἢ ἐπὶ ἐννενηκοντὰ ἐννεα δίκαιοις. Lucas.
 225. Κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ,
 ἢ ἐκεῖνος. Lucas.
 226. Βουλομ' ἐγὼ λαὸν σοὺν ἐμμεναὶ ἢ ἀπολεσθαι. Hom.
 227. Ὁρᾷ ποιήσης πάντα κατὰ τὸν τύπον τὸν δειχθέντα
 σοί. Heb.
 228. Διαφθαρῆναι τὰ ὄψεις, ὥς ἀμυδρὸν βλέπειν. Æli.
 229. Ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. Matth.
 230. Τῶν κριτῶν εἰ μὴ τις ἑτέρωσέ βλεπεῖ. Aristot.
 231. Ἐς τε τὴν Πελοπόννησον ἐπράσσειν ὅπερ
 ὀφείλεια τίς γενήσεται. Thucyd.
 232. Ἰεναι τὴν ἐπὶ θάνατον .
 233. Καὶ συν ὀλίγοις παμπόλλους μυριάδας κατηγωνίσασθαι
 , ἀλλὰ καὶ τὴν ἀρχὴν μείζω ἐποίησε. Æli.
 234. Ἀσπασασθε τοὺς ἐκ τῶν Ἀριστοβούλου .
 Rom.
 235. Εἰ τις ἄλλος , εἴ τις, πρὸς ἑτὸς, μελαινὰν
 τὴν τρίχα. Theoph.

236. Jussit eos duci ad mortem.

237. Nonne stultum est, quod miser ego domo huc adven-
nerim nudo capite.

238. Si ego satis doceo vos, quales erga vos invicem esse
oporteat, bene se res habet; sin vero minus.

239. Qomodo enim tibi dabunt præmium magnanimi
Achivi? nam inique postulas.

240. Non solum castra posuit in solitudine circa plata-
num; sed et pretiosum ex ea ornatum suspendit.



CHAP. LI.

OF THE ANCIENT ÆGYPTIANS.

1. THOSE Ægyptians who live in the cultivated parts of the country are of all whom I have seen, the most ingenious, being attentive to the improvement of the memory beyond the rest of mankind. To give some idea of their mode of life: for three days successively in every month they use purges, vomits and clysters; this they do out of attention to their health, being persuaded that the diseases of the body are occasioned by the different elements received as food. Besides this, we may venture to assert, that after the Africans there is no people in health and constitution to be compared to the Ægyptians. To this advantage the climate, which is here subject to no variations, may essentially contribute: changes of all kinds, and those in particular of the seasons, promote and occasion the maladies of the body. To their bread, which they make with spelt, they give the name of cylestis; they have no vines in the country, but they drink a liquor fermented from barley; they live principally upon fish, either salted or dried in the sun: they eat also quails, ducks, and some smaller birds, without other preparation than first salting them; but they roast and boil such other birds and fishes as they have, excepting those which are preserved for sacred purposes.

236. Ἐκέλευσεν αὐτοὺς ἀπαχθῆναι . Act.

237. Το δε μη κυνην οικοθεν ελθειν εμε τον
κακοδαιμον' εχοντα Aristoph.

238. Εἰ ἐγὼ ἱκανὸς διδάσκω ὑμᾶς, οἷους χρηρὸς ἀλλήλους
εἶναι, . εἰ δὲ μὴ. Xen.

239. Πῶς γὰρ τοὶ δώσουσι γέρας μεγάθυμοι Ἀχαιοί;
· Hom.

240. Ἐχρησάτο σταθμῷ τῇ ἐρημίᾳ τῇ περὶ τὴν
πλατάνον. ἀλλὰ καὶ ἐξηψεν αὐτῆς κοσμον πολυτελή. Aelian.

CHAP. LI.

IONIC GREEK to be rendered into ATTIC.

1. Αὐτῶν δὲ δὴ Αἰγυπτίων οἱ μὲν περὶ τὴν σπειρομένην Αἰγυπ-
τον οἰκεῖουσιν, μνημὴν ἀνθρώπων πάντων ἐπασκεόντες, μαλίστᾳ λο-
γιωτάτοι εἰσὶ μακρῶ των ἐγὼ ἐς διαπειρᾶν ἀπικομένην. Τροπῷ δὲ
ζῆς τοιῷδε δὴ χρεώνται· συρμαΐζουσι τρεῖς ἡμέρας ἐπέξης μῆ-
νος ἑκάστου, ἐμετοῖσι θηρωμένοι τὴν ὑγίειν καὶ κλυσμασι, νομίζον-
τες ἀπο τῶν τρεφόντων σιτιῶν πάσας τὰς νοσοῦς τοῖσι ἀνθρώποισι
γίνεσθαι. Εἰσὶ μὲν γὰρ καὶ ἄλλως Αἰγυπτιοὶ μετὰ Λιθύας ὑγιη-
ρεῖσιν πάντων ἀνθρώπων, τῶν ὥρων (ἐμοὶ δοκεῖν) ἕνεκα, ὅτι οὐ
μεταλλάσσουσι αἱ ὥραι· ἐν γὰρ τῇσι μεταβολῇσι τοῖσι ἀνθρώποισι
αἱ νοσοὶ μαλίστᾳ γίνονται, τῶν τε ἄλλων πάντων, καὶ δὴ καὶ τῶν
ὥρων μαλίστᾳ. Ἀρτοφάγεοι δὲ ἐκ τῶν ολυρῶν ποιεῦντες ἄρτους,
τοὺς ἐκεῖνοι κυλλησίῃς ὀνομαζοῦσι· οἶνῳ δ' ἐκ κριθῶν πεποιημένῳ
διαχρεώνται· οὐ γὰρ σφί εἰσὶ ἐν τῇ χωρῇ ἀμπελοὶ· ἰχθύων δὲ
τοὺς μὲν, πρὸς ἥλιον αὐηνάντες, ὠμοὺς σίτεονται, τοὺς δ' ἐξ
ἀλμῆς τεταριχευμένους· ὀρνίθων δὲ τοὺς τε ὀρτυγας, καὶ τὰς
νήσσας, καὶ τὰ μικρὰ τῶν ὀρνίθων ὠμα σίτεονται, προταριχεύσαν-
τες· τὰ δὲ ἄλλα ὅσα ἡ ὀρνίθων ἢ ἰχθύων ἐστὶ σφί ἐχομένα, χωρὶς
ἡ ὅσοι σφί ἱεροὶ ἀποδεδεχάται, τοὺς λοιποὺς ὀπτοὺς καὶ ἐφθους σί-
τεονται.

2. At the entertainments of the rich, just as the company is about to rise from the repast, a small coffin is carried round, containing a perfect representation of a dead body : it is in size sometimes of one but never of more than two cubits, and as it is shewn to the guests in rotation, the bearer exclaims, "Cast your eyes on this figure, after death you yourself will resemble it ; drink then and be happy."—Such are the customs they observe at entertainments.

3. They contentedly adhere to the customs of their ancestors, and are averse to foreign manners. Among other things which claim our approbation, they have a song, which is also used in Phœnicia, Cyprus and other places, where it is differently named. Of all the things which astonished me in *Ægypt*, nothing more perplexed me than my curiosity to know whence the *Ægyptians* learned this song, so entirely resembling the *Linus* of the Greeks ; it is of the remotest antiquity among them, and they call it *Maneros*. They have a tradition that *Maneros* was the only son of their first monarch ; and that having prematurely died, they instituted these melancholy strains in his honour, constituting their first and in earlier times their only song.

4. The *Ægyptians* surpass all the Greeks, the *Lacedæmonians* excepted, in the reverence which they pay to age : if a young person meet his senior, he instantly turns aside to make way for him ; if a senior enter an apartment, the youth always rise from their seats ; this ceremony is observed by no other of the Greeks. When the *Ægyptians* meet they do not speak, but make a profound reverence, bowing with the hand down to the knee.

5. Their habit, which they call *calasiris*, is made of linen, and fringed at the bottom ; over this they throw a kind of shawl made of white wool, but in these vests of wool they are forbidden by their religion either to be buried or to enter any sacred edifice ; this is a peculiarity of those ceremonies which are called *Orphic* and *Pythagorean* : whoever has been initiated in these mysteries can never be interred in a vest of wool, for which a sacred reason is assigned.

2. Εἴ δὲ τῆσι συνουσίῃσι εὐδαιμοσι αὐτῶν, εἴτεαν ἀπὸ δαίτνου γενῶνται, περιφέρει αὐτῆς νεκρὸν ἐν σὸρῳ ξύλινον πεποιημένον, μεμνημένον ἐς τὰ μαλίστα, καὶ γραφὴ καὶ ἐργῶ· μέγας δὲ ὅσον τε παντὶ πηχυαίον, ἢ διπλήχυν· δαίμνους δὲ ἑκάστῳ τῶν συμποσίων, λέγει, Ἐσ τούτων ὄρων, πίνε τε καὶ τέρπευ· ἐσσεὶ γὰρ ἀποθανῶν τοιούτος. Ταῦτα μὲν παρὰ τὰ συμποσία ποιεῖσθαι.

3. Πατρίοισι δὲ χρεώμενοι νομοῖσι, ἄλλον οὐδὲνα ἐπικτεῶνται τοῖσι· ἀλλὰ τε ἀπαξ ἂν εἴη νομῖμα, καὶ δὴ καὶ αἰσῖμα ἐνέσθι Λίνος, ὅσπερ ἐν τῇ Φοινικῇ αἰδῖμος εἴη καὶ ἐν Κυπρῷ, καὶ ἐν ἄλλῃ· κατὰ μὲντοι ἔθνεα οὐνομα ἔχει· συμφέρεται δὲ αὐτὸς εἶναι τὸν οἱ Ἕλληνες Λίνον ὀνομάζοντες αἰδοῦσι, ὥστε πολλὰ μὲν καὶ ἄλλα ἀποθῶμαζεν μετὰ τῶν περὶ Αἰγύπτου ἐόντων· ἐν δὲ δὴ καὶ τὸν Λίνον ὁκοθεν ἔλαβον τὸνομα· φαίνονται δὲ αἰεὶ κοτὲ τοῦ οὐνοῦ αἰδόντες· εἴη δὲ Αἰγυπτίῳ ὁ Λίνος καλεούμενος Μανερως. Εἴδοις ἂν δὲ μὴν Αἰγυπτίῳ τοῦ πρώτου βασιλευσαντος Αἰγύπτου παῖδα μόνουγενεὰ γενέσθαι· ἀποθανόντα δ' αὐτὸν ἀνῶρον, θῆνοισι τούτοις ὑπ' Αἰγυπτίων τιμῆθηναι· καὶ αὐτὴν τε ταύτην πρώτην καὶ μόνην σφίσι γενέσθαι.

4. Συμφέρονται δὲ καὶ τοδὲ ἄλλο Αἰγυπτίῳ Ἑλλήνων μόνουσι Λακεδαιμονίοισι· οἱ νεώτεροι αὐτῶν τοῖσι πρεσβυτέροισι συντυγχάνοντες, εἰκοσι τῆς ὁδοῦ, καὶ ἐκτραποῦνται καὶ ἐπισύσι, ἐξ ἑδρῆς ὑπανίσταται· τοδὲ μὲντοι ἄλλοισι Ἑλλήνων οὐδαμοῖσι συμφέρονται. Ἀντὶ τοῦ προσαγορεύειν ἀλλήλους ἐν τῇσι ὁδοῖσι προσκυνεῖσι, κατιέντες μέχρι τοῦ γυνάτος τὴν χεῖρα.

5. Ἐνδεδουκασὶ δὲ κίθωνας, λίνεους, περὶ τὰ σκέλεα θυσανώτους, οὓς καλεοῦσι καλασίρις· ἐπὶ τούτοις δὲ εἰρνεὰ ἔμματα λευκὰ ἐπανάβληδον φορεοῦσι· οὐ μὲν τοι ἐς γὰρ τὰ ἱερά εσφερεται εἰρνεα, οὐδὲ συγκαταθαπτεται σφί· οὐ γὰρ ὅσιον· ὁμολογεοῦσι δὲ ταῦτα τοῖσι Ὀρφικοῖσι καλεομένοισι καὶ Πυθαγορείοισι· οὐδὲ γὰρ τοῦ τῶν ὀργίων μετεχόντα, ὅσιον εἴη ἐν εἰρνεοῖσι ἔμματα θάφθηναι· εἴη δὲ περὶ αὐτῶν ἱερός λόγος λεγόμενος.

6. Of the *Ægyptians* it is further memorable, that they first imagined what month or day was to be consecrated to each deity ; they also, from observing the days of nativity, venture to predict the particular circumstances of a man's life and death : this is done by the poets of Greece, but the *Ægyptians* have certainly discovered more things that are wonderful than all the rest of mankind. Whenever any unusual circumstance occurs, they commit the particulars to writing, and mark the events which follow it : if they afterwards observe any similar incident, they conclude that the result will be similar also.

7. The art of divination in *Ægypt* is confined to certain of their deities. There are in this country oracles of Hercules, of Apollo, of Minerva and Diana, of Mars and of Jupiter ; but the oracle of Latona at Buto is held in greater estimation than any of the rest ; the oracular communication is regulated by no fixed system, but is differently obtained in different places.

8. The art of medicine in *Ægypt* is thus exercised : one physician is confined to the study and management of one disease ; there are of course a great number who practise this art ; some attend to disorders of the eyes, others to those of the head ; some take care of the teeth, others are conversant with all diseases of the bowels ; whilst many attend to the cure of maladies which are less conspicuous.

9. With respect to their funerals and ceremonies of mourning ; whenever a man of any importance dies the females of his family, disfiguring their heads and faces with dirt, leave the corpse in the house, and run publicly about, accompanied by their female relations, with their garments in disorder, their breasts exposed, and beating themselves severely : the men on their parts do the same, after which the body is carried to the embalmers.

OF THE ANCIENT GETÆ.

10. Before Darius arrived at the Ister, he first of all subdued the Getæ, a people who pretend to immortality. The Thracians of Salmydessus, and they who live above Apollonia, and the city of Mesambria, with those who are called Cyrmianians, and Mypsæans, submitted themselves to Darius without resistance. The Getæ obstinately defended themselves, but were soon reduced ; these of all the Thracians are the bravest and the most upright.

6. Και ταδε αλλα Αιγυπτίοις ἐστὶ ἐξευρημένα· μεις τε καὶ ἡμερὲς ἑκάστῃ θεῶν ὅτεν ἐστὶ· καὶ τῇ ἑκάστῃς ἡμέρῃ γενομένος, τοιοῖσι ἐγκυρήσει, καὶ ὅπως τελευτήσει, καὶ ὅποιος τις ἐστί· καὶ τοιοῖσι τῶν Ἑλλήνων οἱ ἐν ποιήσει γενομένοι ἐχρήσαντο· τέρατα τε πλεῶσφιν ἀνευρηταὶ ἢ τοιοῖσι ἀλλοεσι ἀπασι ἀνθρώποισι. Γενομένου γὰρ τέρατος, Φυλασσουσι γραφομένοι τὸ ποβαῖνον· καὶ ἡν κοτὲ ὑστέρον παραπλήσιον τούτῳ γενήται, κατὰ τῶτα νομίζουσι ἀποθῆσθαι.

7. Μαντική δὴ αὐτοῖσι ὥδη διακεῖται· ἀνθρώπων μὲν οὐδενὶ προσκεῖται ἢ τεχνῇ, τῶν δὲ θεῶν μετεξέτεροις. Καὶ γὰρ Ἡρακλεὸς μαντήιον αὐτοῖ· ἐστὶ, καὶ Ἀπολλωνός, καὶ Ἀθηνῆς, καὶ Ἀρτεμιδὸς, καὶ Ἀρεὸς, καὶ Διός· καὶ ὅγε μαλίστα ἐν πύμῃ ἀγονταὶ πάντων τῶν μαντήϊων, Λητοῦς ἐν Βουτοὶ πολλὸς ἐστὶ· οὐ μὲντοι αἶγε μαντήϊα σφὶ κατὰ τῶτο ἐστᾶσι, ἀλλὰ διαφοροὶ εἰσι.

8. Ἡ δὲ ἰητρικὴ κατὰ τὰδ ἡ σφὶ δαδασταὶ μῆς νοσοῦ ἑκάστος ἰητρός ἐστὶ, καὶ οὐ πλεονῶν· πάντα δ' ἰητρῶν ἐστὶ πλεῶν· οἱ μὲν γὰρ, ὀφθαλμῶν ἰητροὶ κατεστέασι. οἱ δὲ, κεφαλῆς· οἱ δὲ, ὀδόντων· οἱ δὲ, κατὰ νηδύν· οἱ δὲ, τῶν ἀφανέων νοσῶν.

9. Θρηνοὶ δὲ καὶ τάφαι σφῶν, εἰσι αἶδε· τοιοῖσι ἀν ἀπογενήται ἐκ τῶν οἰκίῳν ἀνθρώπος, τοῦ τις καὶ λόγος ἢ, τὸ θῆλυ γένος πᾶν το ἐκ τῶν οἰκίῳν τούτων κατ' ὧν ἐπλάσατο τὴν κεφαλὴν πηλῷ ἢ καὶ τὸ προσοπὸν. καπεῖτα ἐν τοιοῖσι οἰκίῳσι λιπούσαι τὸν νεκρὸν αὐταὶ ἀνα τὴν πόλιν στροφόμεναι, τυπτόνται ἐπεζώσμεναι, καὶ φαίνουσαι τοὺς μαζοὺς· συν δὲ σφὶ αἱ προσήκουσαι πασαι· ἑτέρωθεν δὲ οἱ ἀνδρες τυπτόνται, ἐπεζώσμενοι καὶ οὗτοι· ἐπεὰν δὲ ταῦτα ποιήσωσι οὕτω ἐς τὴν ταριχεύσιν κομίζουσι.

10. Πρὶν δὲ ἀπικεῖσθαι ἐπὶ τὸν Ἰσθρὸν, πρῶτους αἶρρει Γεταὺς τοὺς ἀθανατίζοντας. Οἱ μὲν γὰρ δὴ τὸν Σαλμυδῆσσαν ἐχόντες Θρηκες, καὶ ὑπὲρ Ἀπολλωνίης τε καὶ Μεσαμβρείης πῶλιος οἰκήμενοι, καλεούμενοι δὲ Κυρμιαναι, καὶ Μυψαῖοι, ἀμαχητὶ σφῆας αὐτοὺς παρέδοσαν Δαρείῳ. Οἱ δὲ Γεταί, πρὸς ἀγνωμοσύνην τραπομένοι, αὐτῶν ἐδουλώθησαν, Θρηκῶν εὐντες ἀνδρείοτατοι καὶ δικαιοτάτοι.

11. They believe themselves to be immortal ; and whenever any one dies they are of opinion that he is removed to the presence of their God Zamolxis, whom some believe to be the same with Gebeleizes. Once in every five years they choose one by lot, who is to be dispatched as a messenger to Zamolxis, to make known to him their several wants. The ceremony they observe on this occasion is this—Three amongst them are appointed to hold in their hands three javelins, whilst others seize by the feet and hands the person who is appointed to appear before Zamolxis ; they throw him up, so as to make him fall upon the javelins. If he dies in consequence, they imagine that the deity is propitious to them, if not, they accuse the victim of being a wicked man. Having disgraced him, they proceed to the election of another ; giving him, whilst yet alive, their commands. This same people, whenever it thunders or lightens, throw their weapons into the air, as if menacing their god ; and they seriously believe that there is no other deity.

12. This Zamolxis, as I have been informed by those Greeks who inhabit the Hellespont and the Euxine, was himself a man, and formerly lived at Samos, in the service of Pythagoras, son of Mnesarchus ; having obtained his liberty, with considerable wealth, he returned to his country. Here he found the Thracians distinguished equally by their profligacy and their ignorance ; whilst he himself had been accustomed to the Ionian mode of life, and to manners more polished than those of Thrace ; he had also been connected with Pythagoras, one of the most celebrated philosophers of Greece. He was therefore induced to build a large mansion, to which he invited the most eminent of his fellow-citizens : he took the opportunity of the festive hour to assure them, that neither himself, his guests, nor any of their descendants, should ever die, but should be removed to a place where they were to remain in the perpetual enjoyment of every blessing. After saying this, and conducting himself accordingly, he constructed a subterranean edifice : when it was completed, he withdrew himself from the sight of his countrymen and resided for three years beneath the earth.—During this period, the Thracians regretted his loss, and lamented him as dead. In the fourth year he again appeared amongst them, and by this artifice gave the appearance of probability to what he had before asserted.

11. Αθανατίζουσι δε τὸνδε τον τροπον· ουτε αποθνησκειν εωϋτους νομιζουσι, ιεναι τε τον απολλυμενον παρα Ζαμολξιν δαιμονα· οί δε αυτεων τον αυτον τουτον νομιζουσι Γεβελειζιν. Δια πεντετηριδος δε τον παλω λαχοντα αιει σφρων αυτεων αποπεμπουσι αγγελον παρα τον Ζαμολξιν, εντελλομενοι των αν ἐκαστοτε δεωνται. Περμπουσι δε ᾠδε· οί μεν αυτεων ταχθεντες, ακοντια τρια εχουσι· αλλοι δε διαλαβοντες του αποπεμπομενου παρα τον Ζαμολξιν τας χειρας και τους ποδας, ανακινήσαντες αυτον μετεωρον, ριπτουσι ες τας λογχας. Ην μεν δη αποθανη, αναπαρεις, τοισιδε ιλεως ὁ θεος δοκεει ειναι· ην δε μη αποθανη, αιτιωνται αυτον τον αγγελον, Φαμενοι μιν ανδρα κακον ειναι. Αιτησαμενοι δε τουτον, αλλον αποπεμπουσι· εντελλονται δε ετι ζωντι. οὔτοι οί αυτοι Θρηικες και προς βροντην τε και αστραπην τοξευοντες ανω προς τον ουρανον, απειλεουσι τῷ θεῷ ουδενα αλλον θεον ναμικζοντες ειναι ει μη τον σφετερων.

12. Ως δε εγω πυνθανομαι των τον Ελλησποντον οικεοντων Ελληνων και Παντων, τον Ζαμολξιν τουτον εοντα ανθρωπον, δουλευσαι εν Σαμῳ· δουλευσαι δε Πυθαγορη τῷ Μνησαρχου· ενθευτεν δε αυτον γενομενον ελευθερον, χρηματα κτησασθαι συχνα· κτησαμενον δε, απελθειν εις την ἐωϋτου· ατε δε κακοξιων τε εοντων των Θρηικων και ὑπαφρονεστερων, τον Ζαμολξιν τουτον επισταμενον διαιταν τε Ιαδα, και ηθεα βαθυτερα η κατα Θρηϊκας (εἰα Ελλησι τε ὁμιλησαντα και Ελληνων ου τῷ ασθνεσῖατῳ σοφιστῇ Πυθαγορη) κατασκευασασθαι ανδρεωνα, ες τον πανδοκευοντα των ασίων τους πρωτους, και ευωχεοντα, αναδιδασκειν ᾧς ουτε αυτος, ουτε οί συμποται αυτου, ουτε οί εκ τουτεων αιει γινομενοι αποθανεονται, αλλ' ἤξουσι ες χωρον τουτον ινα αει πιριεοντες ἔξουσι τα παντα αγαθα· εν ᾧ δε εποιεε τα καταλεχθέντα, και ελεγε ταυτα, εν τουτῷ καταγαιον οικημα εποιεετο· ᾧς δε οί παντελεως ειχε το οικημα, εκ μεν των Θρηϊκων ηφανισθη· καταβας δε κατω ες το καταγαιον οικημα, διαιτατο επ' ετατρια· οί δε μιν εποθεον τε και επενθεον ᾧς τεθνεωτα· τεταρτῷ δε ετεῖ εφανη τοισι Θρηϊξι, και οὔτῳ πιθανα σφι εγενετο τα ελεγε ὁ Ζαμολξις· Ταυτα φασι μιν ποιησαι.

13. To this story of the subterraneous apartment I do not give much credit, though I pretend not to dispute it ; I am, however, very certain that Zamolxis must have lived many years before Pythagoras : whether, therefore, he was a man, or the deity of the Getæ, enough has been said concerning him. These Getæ, using the ceremonies I have described, after submitting themselves to the Persians under Darius, followed his army.

THE FISHERMEN.

14. Need, Diophantus, ready wit imparts,
Is labour's mistress, and the nurse of arts :
Corroding cares the toiling wretch infest,
And spoil the peaceful tenor of his breast ;
And if soft slumbers on his eye-lids creep,
Some cursed care steals in, and murders sleep.

Two ancient fishers in a straw-thatch'd shed,
Leaves were their walls, and sea-weed was their bed,
Reclin'd their weary limbs : hard by were laid
Baskets, and all their implements of trade,
Rods, hooks, and lines, composed of stout horse hairs,
And nets of various sorts, and various snares,
The seine, the cast-net, and the wicker maze,
To waste the watery tribes a thousand ways :
A crazy boat was drawn upon a plank ;
Mats were their pillow, wove of osier dank ;
Skins, caps, and rugged coats, a covering made ;
This was their wealth, their labour, and their trade.

No pot to boil, no watch-dog to defend ;
Yet blest they liv'd with penury their friend.
None visited their shed, save every tide
The wanton waves that wash'd its tottering side.
When half her course the moon's bright car had sped,
Joint labour rous'd the tenants of the shed ;
The dews of slumber from their eyes they clear'd,
And thus their minds with pleasing parley cheer'd :
A. I hold, my friend, that trite opinion wrong,
That summer nights are short when days are long
Yes—I have seen a thousand dreams to-night,
And yet no morn appears, nor morning light :
Sure on my mind some strange illusions play,

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13. Εγώ δε περὶ μὲν τούτου καὶ τοῦ καταγαίου οἰκημάτων οὔτε ἀπίστω, οὔτε ὧν πιστεύωτι λήν· δοκεῶ δὲ πολλοῖσι ἐτεσι πρότερον τὸν Ζαμολξὶν τούτον γενεσθαι Πυθαγορεῶ. εἴτε δὲ ἐγενετο τις Ζαμολξὶς ἀνθρώπος, εἴτ' ἐστὶ δαίμων τις Γετῆσι ὁὗτος ἐπιχωριος, χαιρέτω. οὗτοι μὲν δὴ τροπῇ τοιούτῳ χρεωμένοι, ὥς ἐχειρωθῆσαν ὑπὸ Δαρείου καὶ Περσέων. εἶποντο τῷ ἄλλῳ σῆρατῳ. Herodotus.

DORIC.

14. Ἀ πενία, ΔιοΦαντε, μὴ τὰς τέχνας ἐγείρει·
 Ἄντα τῷ μοχθοῖο διδασκαλός· οὐδὲ γὰρ ἔνδειν
 Ἀνδράσιν ἐργατιναῖσι κακαὶ παρέχοντι μερίμναι.
 Καν ὀλίγον νυκτός τις ἐπιψαύσῃσι τὸν ὕπνον,
 Αἰφνιδίον θορυβεύσιν ἐφίσταμεναι μελεδῶναι.
 Ἰχθυὸς ἀγρευτῆρες ὁμῶς δύο κείντο γέροντες,
 Στρωσάμενοι Βρυὸν αὖν ὑπὸ πλεκταῖς καλυδαῖσι,
 Κεκλιμένοι τοιχῷ τῷ Φυλλινῷ· ἐγγυθὶ δ' αὐτοῖν
 Κεῖτο τὰ ταιν χεῖροιν ἀθλημάτων, τοὶ καλάθισκοι,
 Τοὶ καλάμοι, τῷγκιστρά, τὰ φυκιοέντα τε ληδα, 10
 Ὀρμειαὶ, κυρτοὶ, καὶ ἐκ σχοινῶν λαβυρινθοὶ,
 Μήξινθοι, κοᾶς τε, γέρων δ' ἐπ' ἐρεῖσμασι λεμβός.
 Νερθεν τὰς κεφαλὰς Φορμὸς βραχὺς, ἑμάτα, πῖλοι.
 Οὗτος τοῖς ἁλίουσιν ὁ πᾶς πόνος, οὗτος ὁ πλοῦτος.
 Οὐδεὶς δ' οὐ χυτράν εἰχ', οὐ κυνα· πάντα περισσά,
 Παντ' ἔδοκει τήνας ἀγρὰς· πένια σφιν ἑταῖρα.
 Οὐδεὶς δ' ἐν μεσσῷ γειτῶν, πάντα δὲ παρ' αὐτῇν
 Ὀλιβομένην καλυδαν τρυφερόν προσεναχέεθ' ὁ θαλάσση.
 Οὐπῶ τὸν μεσσατὸν δρόμον ἀννεν ἄρμα σελάνης.
 Τοὺς δ' ἁλῆεις ἠγείρε Φίλος πόνος ἐκ βλεφαρῶν δὲ 20

And make short nights wear heavily away.

B. Fair summer seasons you unjustly blame,
Their bounds are equal, and their pace the same ;
But cares, Asphalion, in a busy throng,
Break on your rest, and make the night seem long

A Say, hast thou genius to interpret right
My dream ? I've had a jolly one to-night.
Thou shalt go halves, and more thou canst not wish,
We'll share the vision as we share our fish.

40

I know three shrewd, expert of dreams to spell ;
He's the best judge who can conjecture well.
We've leisure time, which can't be better spent,
By wretched carles in wave-wash'd cabin pent,
And lodg'd on leaves ; yet why should we repine
While living lights in Prytaneum shine ?

B. To thy fast friend each circumstance recite,
And let me hear this vision of the night.

50

A. Last evening, weary with the toils of day,
Lull'd in the lap of rest secure I lay ;
Full late we supp'd, and sparingly we eat ;
No danger of a surfeit from our meat.
Methought I sat upon a shelfy steep,
And watch'd the fish that gambol'd in the deep ;
Suspended by my rod, I gently shook
The bait fallacious, which a huge one took ;
(Sleeping, we image what awake we wish ;
Dogs dream of bones, and fishermen of fish.)
Bent was my rod, and from his gills the blood
With crimson stream distain'd the silver flood.

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I stretch'd my arm out, lest the line should break ;
The fish so vigorous, and my hook so weak !
Anxious I gaz'd ; he struggled to be gone :
' You're wounded—I'll be with you, friend, anon—
' Still do you teaze me ?' for he plagu'd me sore ;
At last, quite spent, I drew him safe on shore,
Then grasp'd him with my hand, for surer hold,
A noble prize, a fish of solid gold !

70

But fears suspicious in my bosom throng'd,
Lest to the god of ocean he belong'd ;
Or, haply wandering in the azure main,
Some favourite fish of Amphitrite's train.
My prize I loos'd, and strictest caution took,

Υπνον αποσάμενοι σφαιραῖς Φρεσὶν ἤραθον ῥῥαν·

Α. Ψευδονται Φίλε πάντες ὅσοι τὰς νυκτὰς ἐφάσκον

Τῷ θερὸς μινυθεῖν, ὅτε ταμὰτα μακρὰ Φερεὶ Ζεὺς·

Ἦδη μυρὶ ἐσεῖδον ονειράτα, κούδεπο ἄως

Μη λαθόμεν; τι το χρεμα; χρόνον δ' αἶ νυκτὲς ἐχοντι.

Β. Ασφαλιῶν, μεμψή το καλὸν θερός· οὐ γὰρ ὁ καιρός

Αὐτομάτως παρεῖα τον ἕον δρομον. ἀλλὰ τον ὕπνον

Α Φροντὶς κοπτοῖσα, μακρὰν τὰν νυκτὰ ποιεὶ τιν.

Α. Ἀρ' ἐμαθὲς κρίνειν ποτ' ἐνυπνία; χρηστὰ γὰρ εἶδόν·

Οὐ σε θέλω τῶμω φαντασματος ἡμὲν ἀμοῖρον·

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Ὡς καὶ τὰν ἀγρὰν, τῶνερῶτα πάντα μερίζεν.

Οὐ γὰρ νικᾷξῃ κατὰ τον νοόν· ὁὗτος ἀριστός

Ἔστιν ονειροκρίτας, ὁ διδασκαλὸς ἐστὶ παρ' ὧ νους.

Ἀλλως καὶ σχολὴ ἐστὶ· τι γὰρ ποιεῖν ἀν ἐχοὶ τις

Κείμενος ἐν φύλλοις ποτὶ κυματι, μῆδε καθεδῶν

Ἀσμενος ἐν ῥαμνῷ; το δὲ λυχνιον ἐν πρυτανείῳ·

Φαντι γὰρ αἰὲν ἀγρὰν τοδ' ἐχεῖν. Β. Λεγε μοὶ ποτὲ νυκτός

Ὀψιν, πάντα τῶ· δὲ λεγὼν μὲνυσον ἑταίρῳ.

Α. Δεῖλινον ὥς κατεδάρθον ἐν ἐναλίσιοις πονοῖσιν,

Οὐκ ἦν μαν πολυσίτος· (ἐπεὶ δειπνεύντες ἐν ὥρᾳ,

31

Εἰ μεμνῇ τὰς γαστέρας ἐφειδομένῃ) εἶδον ἐμαυτον

Ἐν πέτρᾳ μεμαῶτα· καθεζόμενος δὲ δοκεῖον

Ἰχθύας, ἐκ καλαμῶν δὲ πλανὸν κατεσσειὸν ἐδῶδαν.

Καὶ τις τῶν τραφέρων ὠρεῖατο· καὶ γὰρ ἐν ὕπνοις

Πᾶσα κυῶν ἀρτῶς μαντεύεται· ἰχθυὰ κηγῶν.

Χῶ μὲν τῶγκίστῳ ποτεφύετο, καὶ ῥέεν αἷμα·

Τὸν καλαμὸν δ' ὑπὸ του κινήματος ἀγκυλὸν εἶχον·

Τῷ χερεῖ τεινομένος, περὶ κνώδαλον ἔυρον ἀγῶνα,

Πῶς μὲν ἔλω μέγαν ἰχθύν ἀφαιροτέροισι σιδαροῖς.

Εἰθ' ὑπομιμνασκῶν τῷ τραυματίᾳ, ἀρ' ἐμε νύξεις;

32

Καὶ νύξῃ χαλεπῶς· καὶ οὐ φευγόντος ἐτεινά.

Ἦνυσ' ἰδὼν τον αἰθλὸν· ἀνηλκύσα χρύσειον ἰχθύν

Πάντα τῷ χρυσῷ πεπυκασμένον· εἶχε δὲ δαίμα

Μη τι Ποσειδάωνι πέλοι πεφιλαμένος ἰχθύς,

Ἡ ταχὰ τὰς γλαυκάς κειμηλίον Ἀμφιτρίτης.

Ἠρεμα δ' αὐτον ἐγὼ ἐκ τῶγκίστῳ ἀπελύσα,

Μη ποτὲ τῷ στόματος τ' ἀγκίστρια χρύσον ἐχοῖεν.

For fear some gold might stick about the hook ;
 Then safe secured him, and devoutly swore
 Never to venture on the ocean more ;
 But live on land as happy as a king.

At this I wak'd : what think you of the thing ?

Speak free, for know I am extremely loth,

And greatly fear to violate my oath.

B. Fear not, old friend, ; you took no oath, for why ?

You took no fish—your vision's all a lie.

Go search the shoals, not sleeping, but awake,

Hunger will soon discover your mistake ;

Catch real fish ; you need not sure be told

Those fools must starve who only dream of gold.

80

ODE.

16. MORE happy than the gods is he
 Who, soft reclining, sits by thee ;
 His ears thy pleasing talk beguiles,
 His eyes thy sweetly dimpled smiles.
 This, this, alas ! alarm'd my breast,
 And robb'd me of my golden rest :
 While gazing on thy charms I hung,
 My voice died faltering on my tongue.
 With subtle flames my bosom glows,
 Quick through each vein the poison flows,
 Dark dimming mists my eyes surround,
 My ears with hollow murmurs sound.
 My limbs with dewy chillness freeze,
 On my whole frame pale trembling seize,
 And losing colour sense and breath,
 I seem quite languishing to death.

10

Και τον μεν πεισλήρσι κατηγον ἐπ' ἠπειρίῳ.
 Ὠμῶσα δ' οὐκετι λοιπον ὑπὲρ πελαγους ποδα θειναι,
 Ἀλλα μενεῖν ἐπὶ γᾶς, καὶ τῷ χρυσῷ βασιλευεῖν.
 Ταῦτα με καξεγείρε. Τυ δ' ὦ ξένε λοιπον εἰεῖδε
 Ταν γνῶμαν· ὄρκον γὰρ ἐγὼ τὸν ἐπ' ὦμῶσα τάρβω.
 Β. Καὶ συ γέ μὴ τρέσσης· οὐκ ὦμῶσας· οὐδὲ γὰρ ἰχθὺν
 Χρυσεὸν εἶδες ἢ ἔυρες· ἴσαι δὲ ψευδῶσιν οὐφεις.
 Εἰ δ' ὕπαρ, οὐ κινώσων τυ τὰ χωρία ταῦτα ματευσεῖς.
 Ἐλπίς τῶν ὕπνων ζᾷται τὸν σαρκινὸν ἰχθύν.
 Μὴ συ θάνῃς λίμῳ, καὶ τοὶ χρυσοῖσιν ἐνείροις.

ÆOLIC.

16. Φαίνεται μοι κῆνος θεοῖσιν
 ἔμμεν' ὠνῆρ, ὅστις ἐναντίος τοῖς
 ἰσθάνει, καὶ πλασίον ἀδύ φονεύ-
 -σας ὑπακούει.

Καὶ γελαῖς δ' ἡμέροεν· τὸ μοι μαν
 καρδίαν ἐν στήθεσιν ἐπτόασεν.
 Ὡς γὰρ εἶδῶ σε, βροχέως με φωνᾷς
 Οὐδὲν ἐθ' ἵκει.

Ἀλλὰ καμμέν γλῶσσ' εἰσὶν, ἀν δὲ λεπτόν
 αὐτὶκά χρω πύρ ὑποδεδρομακεν·
 Ὀππατεσσὶν δ' οὐδὲν ὀρημί, βομβευσ'
 ἐν δ' ἀκοαὶ μοι,

Καδδ' ἰδρὼς ψυχρὸς χεῖται, τρομὸς δὲ
 Πασάν ἀγρεῖ, χλωρότερα δὲ ποίᾳς
 ἔμμι· τέθνακην δ' ὀλιγῷ ὑπιδεύσα

Φαίνομαι ἀπνους. Sappho.

ANDROMACHE dissuading HECTOR from battle.

17. Too daring prince ! ah, whither dost thou run,
Ah ! too neglectful of thy wife and son !
And think'st thou not how wretched we shall be,
A widow I, an helpless orphan he !

For sure such courage length of life denies,
And thou must fall thy virtue's sacrifice.
Greece in her single heroes strove in vain,
Now hosts oppose thee, and thou must be slain ;
Oh grant me, gods ! ere Hector meets his doom,
And I can ask of heaven an early tomb !

10

So shall my days in one sad tenor run,
And end with sorrows as they first begun.
No parent now remains my griefs to share,
No father's aid, no mother's tender care.

The fierce Achilles wrapt our walls in fire !
Laid Thebe waste, and slew my warlike sire !
His fate compassion in the victor bred,
Stern as he was, he yet revered the dead ;
His radiant arms preserved from hostile spoil,
And laid him decent on the funeral pile :

20

Then rais'd a mountain where his bones were burn'd :
The mountain nymphs the rural tomb adorn'd,
Jove's sylvan daughters bade their elms bestow
A barren shade, and in his honour grow.

By the same arm my seven brave brothers fell ;
In one sad day beheld the gates of hell :
While the fat herds and snowy flocks they fed ;
Amid their fields the hapless heroes bled !
My mother liv'd to bear the victor's bands,
The queen of Hyppoplacia's Sylvan lands :
Redeem'd too late, she scarce beheld again
Her pleasing empire and her native plain,
When, ah ! oppress'd by life-consuming woe,
She fell a victim to Diana's bow.

30

Yet, while my Hector still survives, I see
My father, mother, brethren, all, in thee :
Alas ! my parents, brothers, kindred, all
Once more will perish, if my Hector fall,

THE LANGUAGE OF HOMER.

17. Δαίμανιε, φθίσει σε το σον μένος, οὐδ' ἐλεαίρεις
 Παιδά τε νηπιάχον, καὶ ἐμ' ἀμμόρον, ἢ ταχά χηρη
 Σευ ἐσομαι· ταχά γάρ σε κατακτανέουσιν Ἀχαιοί,
 Πάντες ἐφορμηθέντες· ἐμοὶ δὲ κε κερδίον εἴη
 Σευ ἀφαμαρτέουσι χθονὶ δυμέναι· οὐ γὰρ ἐτ' ἀλλή
 ἔσται θάλλωρη, ἐπεὶ ἄν συγε ποτμον ἐπισπής,
 Ἀλλ' ἀχέ· οὐδὲ μοι ἐσὶ πατήρ καὶ ποτνια μήτηρ.
 Ἦτοι γὰρ πατέρ' ἄμον ἀπέκτανε Διὸς Ἀχιλλεύς,
 Ἐκ δὲ πολὺν πέρσεν Κιλικῶν ἐυναιεταώσαν,
 Θῆβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετιῶνα
 Οὐδὲ μιν ἐξενάριξε· σέβασσάτο γὰρ τογε θυμῷ·
 Ἀλλ' ἀρὰ μιν κατακῆγε συν ἐντεσὶ δαίδαλεοισιν,
 Ἦδ' ἐπὶ σῆμ' ἔχθει· περὶ δὲ Πίλεας ἐφυτεύσαν
 Νυμφαὶ Ὀρεστιάδες, κούραι Διὸς αἰγιοχοιο.
 Οἱ δὲ μοι ἐπὶ ἄσπιγγοι ἐσάν ἐν μεγάροισιν,
 Οἱ μὲν πάντες ἰὼ κίον ἡματι αἶδος εἰσῶ·
 Πάντας γὰρ κατέπεφνε ποδάρκης Διὸς Ἀχιλλεύς,
 Βούσιν ἐπ' εἰλιποδέσσι καὶ ἀργεννῆς οἴεσσι.
 Μήτηρ δ', ἣ βασιλεύεν Ἰποπλάκω ὕλησση,
 Τὴν ἐπεὶ ἀρ' δευρ' ἠγαγ' αἶμ' ἀλλοιοὶ κτεάτεσσιν,
 Ἀψ' ὄγε τὴν ἀπέλυσε, λαβὼν ἀπέρεισ' ἀποῖνα·
 Πατρός δ' ἐν μεγάροισι, βαλ' Ἀρτεμῖς, ἰοχεαῖρα.
 Ἐκτορ' ἀτὰρ σύ μοι ἐσσι πατήρ καὶ ποτνια μήτηρ,
 Ἦδε κασιγνήτος, σὺ δὲ μοι θαλερὸς παρὰ κοιτῆς.

10

20

Thy wife, thy infant, in thy danger share :
 Oh prove a husband's and a father's care ! 40
 That quarter most the skilful Greeks annoy,
 Where yon wild fig-tree joins the wall of Troy ;
 Thou from this tower defend th' important post ;
 There Agamemnon points his dreadful host,
 That pass Tydides, Ajax, strive to gain,
 And there the vengeful Spartan fires his train,
 Thrice our bold foes the fierce attack have given,
 Or led by hopes, or dictated from Heaven.
 Let others in the field their arms employ,
 But stay my Hector here, and guard his Troy. 50



18. But springing back, before his horses and chariot.
 He depending on his beauty.
 From Erebus the cruel fury heard.
 Dardanian Priam, in counsel equal to the gods.
 To boast to vanquish me with mighty force.
 With tears his eyes were filled.
 The hunter wounded him, when springing from his den.
 He fights assisted by the gods.
 To the splendid walls of Troy.
 Observing when the Grecians would rush from the ships.



CHAP. LII.

Priam begging the body of Hector from Achilles.

1. AH think, thou favour'd of the powers divine
 Think of thy father's age, and pity mine !
 In me, that father's reverend image trace,
 Those silver hairs, that venerable face ;
 His trembling limbs, his helpless person see !
 In all my equal, but in misery !

Αλλ' ἄγε νυν ἐλεαίρε, καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 Μὴ παῖδ' ὀρφανικὸν θείης, χήρην τε γυναῖκα·
 Λαὸν δὲ σῆσόν παρ' ἐρίνεον, ἐνθα μαλίστ' αἰ
 Ἀμβάτος ἐστὶ πόλις, καὶ ἐπιδρομὸν ἐπλετο τείχος·
 Τρεῖς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἀρίστοι,
 Ἀμφ' Αἰάντε δ' ὡα, καὶ ἀγακλυτὸν Ἰδομένηα,
 Ἡδ' ἀμφ' Ἀτρεΐδας, καὶ Τυδεὸς ἀλκιμὸν υἱόν·
 Ἦπου τίς σφιν ἐνίσπε θεοπροπιῶν εὐ εἰδώς,
 Ἡ νῦ καὶ αὐτὰν θυμὸς ἐποτρύνει καὶ ἀνώγει.

THE IONIC PARAGOGUE OF ΦΙ AND ΦΙΝ.

18. Αλλ' ἀναχωρήσας προσθ' ἵπποϊν καὶ ὀχεσφιν.

—————Ο δ' ἀγλαίηφι πεποιθώς.

Ἐκλυεν ἐξ Ἐρεβουσφιν, ἀμειλιχὸν ἠτορ ἐχούσα.

Δαρδανίδης Πρίαμος, θεοφιν μῆσ' ὡρ ἀταλάντος.

Ἐσχεσθαι ἐμε νικῆσαι κρατερῇφι.

—Τῷ δ' εὐοίησσε, Δακρυοφιν πλησθην.

————Τὸν τ' ἐξ εὐνηφι θορόντα, Θηρητῆρ ἐτυχίησε βάλων.

—————Ἐκ θεοφιν πολέμιζαι.

—————Κατὰ Ἰλίοφιν κλυτὰ τείχεα.

Δεγμένος ὅπποτε ναυφιν ἀφορμηθεῖεν Ἀχαιοί. Hom.

CHAP. LII.

Hexameter Verse reduced to prosaic order, to be returned into Metre.

1. ΜΝΗΣΑΙ σείο πατρός, Ἀχιλλεὺ ἐπείκειλ' θεοῖς,
 Τηλικού, ὥσπερ ἐγὼν, ἐπὶ ὀλοῷ οὐδ' ὧ γήραος·
 Καὶ πού μιν περιναίεται κείνον ἀμφὶς εόντες
 Τείρους, οὐδ' ἐστὶν τις, ἀμύναι λοίγον καὶ ἀρην

Yet now, perhaps, some turn of human fate
 Expels him helpless from his peaceful state;
 Think, from some powerful foe thou see'st him fly,
 And beg protection with a feeble cry.
 Yet still one comfort in his soul may rise;
 He hears his son still lives to glad his eyes;
 And, hearing, still may hope a better day
 May send him thee, to chase that foe away.
 No comfort to my griefs, no hopes remain:
 The best, the bravest of my sons are slain!
 Yet what a race! e'er Greece to Ilion came,
 The pledge of many a lov'd and loving dame!
 Nineteen one mother bore—dead, all are dead!
 How oft, alas! has wretched Priam bled!
 Still one was left, their loss to recompense:
 His father's hope, his country's last defence.
 Him too, thy rage has slain! beneath thy steel,
 Unhappy, in his country's cause he fell!

For him, through hostile camps I bend my way.
 For him, thus prostrate at thy feet I lay;
 Large gifts proportion'd to thy wrath I bear;
 O hear the wretched, and the gods revere!
 Think of thy father, and this face behold!
 See him in me, as helpless and as old!
 Though not so wretched: there he yields to me,
 The first of men in sovereign misery!
 Thus forc'd to kneel; thus groveling to embrace
 The scourge and ruin of my realm and race:
 Suppliant my childrens' murderer to implore,
 And kiss those hands yet reeking with their gore.

THE HONEY STEALER.

2. As Cupid the sliest young wanton alive,
 Of its hoard of sweet honey was robbing a hive,
 The centinel bee buzz'd with anger and grief,
 And darted his sting in the hand of the thief.
 He sobb'd blew his fingers, stamp'd hard on the ground,
 And leaping in anguish show'd Venus the wound;

Ἀλλ' κείνος γε ἦτοι, ἀκούων, σέθεν ζώντος
 Ἐν θυμῷ χαιρεῖ, τ' ἐλπεται ἐπὶ πάντα τ' ἤματα
 Φίλον οἶσθαι υἱόν, ἰόντα ἀπὸ Τροίηθεν.
 Αὐτὰρ πανάποτμος ἐγώ, ἐπεὶ ἀρίστους υἱὰς τέκον
 Ἐν εὐρείῃ Τροίῃ, δ' οὐτίνα τῶν λελείφθαι Φημι.
 Ἦσαν μοι πεντήκοντα, ὅτ' υἱὲς Ἀχαιῶν ἠλυθον·
 Ἐννεακαίδεκα μοι μὲν ἦσαν, ἐκ ἱῆς νηδύος,
 Τούς δ' ἄλλους γυναῖκες ἐτίκτον μοι ἐνὶ μεγάροισι.
 Τῶν μὲν Ἀρὲς θούρος ὑπὸ ἐλύσεν πολλῶν γυναιτ'·
 Ὃς δὲ οἶος μοι εἴην, δὲ εἰρυτὰ ἀσλὺ καὶ αὐτούς,
 Τὸν συκλείνας πρῶην, ἀμυνομένον πατρὸς περὶ,
 Ἐκτορά· ἔινεχ' τοῦ νυν ἱκανῷ Ἀχαιῶν νηῆς,
 Παρὰ σείο λυσομένος, φέρω δ' ἀπερείσι' ἀποῖνα.
 Ἀλλ' θεοὺς αἰδεῖο, αὐτὸν τ' ἐλεῆσον, Ἀχιλεῦ,
 Σοῦ μνησαμένος πατρός· ἐγὼ δ' ἐλεεινότερος περ,
 Ἐτλήν δ', οἷ' τις οὐπῶ ἄλλος ἐπιχθόνιος βροτός,
 Ὁρεγέσθαι στομα ποτὶ χεῖρ' παῖδοφονοῖο ἀνδρός.

2. Τὸν Ἑρώτα ποτὲ κλέπταν κακὰ μελίσσα κεντάσῃ,
 Συλευμένον κηρίον ἐκ σιμβλῶν· ἀκρὰ δὲ χεῖρων
 Δακτυλὰ ὑπενύξεν πανθ'· ὃ δ' ἀλγέε, καὶ ἐφύσση χεῖρ'·
 Καὶ ἐπατάξῃ ταν γάν, καὶ αἶλατο· τὰ δ' ἀφροδίτῃ

Then began in a sorrowful tone to complain,
 That an insect so little should cause so great pain.
 Venus smiling, her son in such taking to see,
 Said, "Cupid, you put me in mind of a bee ; 10
 " You're just such a busy, diminutive thing,
 " Yet you make woful wounds with a desperate sting."

BATTLE.

3. Forth from the portals rush'd th' intrepid pair,
 Oppos'd their breasts, and stood themselves the war.
 So two wild boars spring furious from their den,
 Rous'd with the cries of dogs and voice of men ;
 On every side the crackling trees they tear,
 And root the shrubs, and lay the forest bare ,
 The gnash their tusks, with fire their eye-balls roll,
 Till some wide wound lets out their mighty soul.
 Around their heads the whistling javelins sung,
 With sounding strokes their brazen targets rung ;
 Fierce was the fight, while yet the Grecian powers
 Maintain'd the walls, and mann'd the lofty towers ;
 To save their fleet, their last efforts they try,
 And stones and darts in mingled tempests fly.

As when sharp Boreas blows abroad, and brings,
 The dreary winter on his frozen wings ;
 Beneath the low hung clouds the sheets of snow
 Descend, and whiten all the fields below :
 So fast the darts on either army pour,
 So down the rampires rolls the rocky shower ;
 Heavy and thick resound the batter'd shields,
 And the deaf echo rattles round the fields.

MORAL SENTIMENTS.

4. Who, full of wiles, his neighbour's harm contrives,
 False to himself, against himself he strives ;
 For he that harbours evil in his mind,
 Will from his evil thoughts but evil find ;
 And lo ! the eye of Jove, that all things knows,
 Can, when he will, the heart of man disclose ;
 Open the guilty bosom all within,
 And trace the infant thoughts of future sin.

Ταν οδυναν δειξεν, και μεμφετο οτιγιε τυτθον
 Θηριον μελισσα εντι, και αλικά ποιει τραυματα.
 Γελασασα χα ματηρ, τυ δ' ουκ εσσι ισος μελισσαις ;
 Χω τυτθος εης μεν, δε ποιεις τα τραυματα αλικά ;

3. Εκ δε τω αιζαντε, μαχεσθην προσθε πυλαων,
 Εοικότε συνεσσιιν αγροτεροισι, τω τ' εν ορεσσιιν
 Λεχεται ιοντα κολοσυρτον κυνων ηδε ανδρων,
 Δοχμα τ' αισσοντε υλην αγνυτον σφισιν περι,
 Εκταμνοντες πρυμνην, υπαι δε τε κομπος οδοντων
 Γιγνεται, εισοκε πικτε εληται εκ θυμον βαλων.
 Ως χαλκος φαεινος κομπει επι σληθεσφι των,
 Βαλλομενων αντην· γαρ εμαχοντο μαλα κρατερως,
 Πεποιοτες λαοισιν καθυπερθε, ηδεβιηφιν·
 Οι δ' αρα χερμαδιοισιν απο ευδημων πυργων
 Βαλλον, σφων τ' αυτων αμυνομενοι, και κλισιαων,
 Ωκυπορων νηων τ'· νιφαδες δ' ως εραζε πιπλον,
 Ας τ' ανεμος ζαης δονησας, σκιοεντα νεφεα,
 Κατεχευεν ταρφειας επι πολυβοτειρη χθονι·
 Ως βελε' ερρεον εκ των χειρων, ημην Αχαιων,
 Ηδε και εκ Τρων· αμφ' κορυθες δ' αυτευν αυον,
 Βαλλομεναι μυλακεσσι, ασπιδες και ομφαλοεσσαι.

10

4. Ανης τευχων κακα αλλα τευχαι κακα οι αυτα
 Η δε βουλη κακη κακιστη τω βουλευσαντι.
 Οφθαλμος Διος ιδων παντα και νοησας παντα,
 Και νυ επιδερεται ταδ' αικ' εθελησ' ουδε ε ληθει
 Οιην δε και την δε δικην εεργει πολισ εντος.
 Νυν δε εγω αυτος μητ' δικαιος εν ανθρωποισι

O! when I hear the upright man complain,
 And, by his injuries, the judge arraign,
 If to be wicked is to find success,
 I cry, and to be just to meet distress;
 May I nor mine the righteous path pursue,
 But int'rest only ever keep in view:
 But by reflection better taught, I find
 We see the present, to the future blind.
 Trust to the will of Jove, and wait the end,
 And good shall always your good acts attend.

These doctrines, Perses, treasure in thy heart,
 And never from the paths of justice part;
 Never by brutal violence be sway'd;
 But be the will of Jove in these obey'd.

In these the brute creation men exceed,
 They, void of reason, by each other bleed,
 While man by justice should be kept in awe,
 Justice, of nature well ordain'd the law.
 Who right espouses thro' a righteous love,
 Shall meet the bounty of the hands of Jove;
 But he that will not be by law's confin'd,
 Whom not the sacrament of oaths can bind,
 Who, with a willing soul, can justice leave,
 A wound immortal shall that man receive;
 His house's honour dally shall decline;
 Fair flourish shall the just from line to line.

O! Perses, foolish Perses, bow thine ear,
 To the good counsels of a soul sincere.
 To wickedness the road is quickly found,
 Short is the way and on an easy ground.
 The paths of virtue must be reach'd by toil,
 Arduous and long, and on a rugged soil,
 Thorny the gate, but when the top you gain,
 Fair is the future, and the prospect plain.
 Far does the man all other men excel,
 Who, from his wisdom, thinks in all things well,
 Wisely consid'ring, to himself a friend,
 All for the present best, and for the end:
 Nor is the man without his share of praise,
 Who well the dictates of the wise obeys;
 But he that is not wise himself, nor can
 Harken to wisdom, is an useless man.

Εἴην, μὴτ' υἱὸς ἔμος· ἐπεὶ κακὸν δίκαιον ἀνδρᾶ
 ἔμμεναι, εἰ γέ ἀδικώτερος ἔξει μείζω δίκην·
 Ἀλλὰ οὕτω τὰ γ' εὐλόπα Τερπικέραυνον Δία τέλειν.
 Ω Πέρσε· δὲ σὺ βαλλέο τὰυτὰ μετὰ σῆσι Φρεσὶ,
 Καὶ ἐπακούε δίκης νύ, ἐπιλήθεο βίης δ' ἀμύπαν·
 Κρονίων γὰρ διέταξε τὸν δὲ νόμον ἀνθρώποισι,
 Θῆρσι μὲν καὶ ἰχθύσι καὶ πετεεινοῖς οἰωνοῖς·
 Ἀλλήλους ἐσθνεῖν, ἐπεὶ δίκη οὐ ἐστὶν ἐπ' αὐτοῖς·
 Ἀνθρώποισι δ' δίκην ἔδωκε, ἡ ἀριστὴ πολλόν
 γίνεταί· γὰρ εἰ τις κ' ἐβέλῃ ἀγορεύειν τὰ δικάϊ'
 γινώσκων, Ζεὺς εὐρυοπα δίδοι ὀλβόν τῳ μὲν τ'.
 Ὅς δὲ κε ἔκων μάρτυρησιν ὁμοσσᾶς ἐπιόρκον
 ὕψυσεταί, ἐν βλάβῃ δὲ δίκην, ἀσπῆ νηκεστόν·
 Τοῦ δὲ τ' γενεῇ ἀμαυροτέρῃ λελείπεται μετοπίσθε.
 Ἀνδρὸς δ' εὐαρκου ἀμεινῶν γενεῇ μετοπίσθεν.

10

20

Νοσῶν ἐσθλὰ ἐρεῶ ἐγὼ σοὶ δ', Πέρσῃ, μέγα νηπιέ·
 Ἔστιν ἱλαδὸν καὶ ἔλεσθαι τὴν μέντοι κακοτήτα
 Ῥηϊδίως· μὲν ὀλίγη ὁδὸς, ναιεὶ μάλα δ' ἐγγυθί.
 Θεοὶ ἐθήκαν προπαροῖθεν τῆς δ' ἀρετῆς ἰδρωτὰ,
 Ἀθάνατοι, δὲ οἶμος μακρὸς καὶ ὀρθίος ἐπ' αὐτὴν,
 Καὶ τὸ πρῶτον τρηχὺς· ἐπὴν δ' ἰκῆαι εἰς ἀκρόν,
 Διηπείτα πέλει Ῥηϊδίη, περ εὔστα χαλεπή.

Οὗτος παναρίστος μὲν, ὃς νοήσει πάντα αὐτῷ,
 Φρασσάμενος τὰ κ' καὶ ἡσὶν ἀμεινῶ ἐπειτα τέλος ἐς.
 Ἐσθλὸς δ' ἀρκείνος αὐτὸς πιθεται εἰποντι εὐ.
 Ὅσδε μὴθ' κε νοεῇ αὐτῷ. μὴτ' ἀκούων ἀλλὰ
 Βαλλήταί ἐν θυμῳ, ὃδ' αὐτ' ἀνὴρ ἀχρηΐος.

30

CHAP. LIII.

A literal Translation of a Paraphrase, by Socrates, of the opposite Greek.

VENIT Chryses filiæque redemptionis pretia ferens, et supplex Achivorum, præcipue autem regum; et orabat illis quidem deos dare, capientes Trojam, ipsos etiam servari, filiam vero sibi ipsi solvere, accipientes redemptionis pretia, et deum veritos. Talia locuto illo, alii quidem venerabantur et assentiebantur; Agamemnon vero exasperatus est, jubens nunc et abire, et rursus non venire, ne illi et sceptrum, et dei coronæ non subvenirent; prius vero quam solvi illius filiam, in Arge dixit senecturam cum se; abire autem jussit, et non irritare, ut salvus domum veniret. Senex autem audiens timebat et abiit silentio; digressus vero e castris, multa Apollini precatus est, et cognomenta dei inclamans, et in memoriam revocans et repetens, si unquam vel in templorum structuris, vel in victimarum sacrificiis gratum largitus sit, quorum tum gratia imprecabatur ulcisci Achivos suas lachrymas illius sagittis.

CHAP. LIII.

Metaphrasis, or, poetry to be paraphrased in Prose.

Ο γὰρ ἡλθε θεὸς ἐπὶ νῆας Ἀχαιοῖν,
 Λυσομένος τε θυγατέρα, Φερωντ' ἀπερείσι' ἀποινα,
 Στεμμα τ' ἔχον ἐν χερσὶν ἑκὼλου Ἀπολλωνος,
 Χρυσῶ ἀνα σκηπτρῷ· καὶ ἐλίσσεται πάντας Ἀχαιοὺς,
 Ἀτρεΐδα δὲ μάλιστ' αὖ κοσμητορὲ λαῶν·

Ἀτρεΐδαι τε, καὶ ἄλλοι εὐκνημίδες Ἀχαιοί,
 Τμὴν μὲν θεοὶ δοῖεν, Ὀλυμπία δ' ὠματ' ἔχοντες,
 Ἐκπερσαι Πρίαμοιο πόλιν, εὐ δ' οἰκαδ' ἵκεσθαι·
 Παιδὰ δὲ μοι λυσαιτε Φίλην, τὰ δ' ἀποινα δεχέσθε,
 Ἀζόμενοι Διὸς υἱὸν ἑκὼλον Ἀπολλῶνα.

Εὐθ' ἄλλοι μὲν πάντες ἐπευφημήσαν Ἀχαιοί,
 Αἰδεῖσθαι θ' ἱερὰ καὶ ἀγλαὰ δεχθαι ἀποινα·
 Ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦν δ' ἀνεθυμῶ·
 Ἀλλὰ κακῶς ἀφίει, κράτερον δ' ἐπὶ μύθον ἐτέλλε·

Μέ σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κίχρην,
 Ἡ νῦν δ' ἔθνοντ', ἡ ὕστερον αὐτὶς ἰόντα,
 Μὴ νῦ τοι οὐ χρεαίσμῃ σκηπτρον, καὶ στέμμα θεοῖο.
 Τὴν δ' ἐγὼ οὐ λυσῶ, πρὶν μὴν καὶ γῆρας ἐπεισὶν,
 Ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, Τηλεθι πατρὸς,
 Ἰσὺν ἐποιχομένην, καὶ ἐμὸν λῆχος ἀντιώσσαν·
 Ἀλλ' ἴθι, μὴ μ' ἐρήθιζέ· σωτέρος ὥς κε νηαί.

Ὡς εἶφατ' ἐδδείσεν δ' ὁ γέρον, καὶ ἐπειθετο μύθῳ·
 Βῆ δ' ἄκρην παρὰ θῖνα πολυφλοίσβοιο θαλάσσης,
 Πολλὰ δ' ἐπεὶ ἀπ' ἀνέμβε κίων ἡρὰ θ' ὁ γέρας
 Ἀπολλῶνι ἀνακτι, τὸν ἡγεμόνος τέκε Λητῶ·

Κλυθὶ μὲν, Ἀργυροτόξ', ὃς Χρυσὴν ἀμφιβεβήκας,
 Κίλλαν τε Ζαθεήν, Τενέδοιο τε Ἰφὶ ἀνασσείας,
 Σμινθεύ· εἰ ποτὲ τοι χαριεντ' ἐπὶ νῆον ἐρεψά,
 Ἡ εἰ δ' ἦ ποτε τοι κατὰ πῖονα μηρὶ ἔκῃα
 Ταυρῶν ἠδ' αἰγῶν, τοδὲ μοι κρήνον ἐελδῶς·
 Τίσιαν Δαναοὶ ἐμὰ δακρυὰ σοῖσι βελέσσει.

NOTES ON SYNTAX.

General principles of Construction.

1. EVERY adjective, and pronoun, or participle agrees with some substantive.

2. Every nominative agrees with some verb ; and every finite verb with some nominative.

3. Every genitive is governed by a noun, or preposition.

4. Every dative is used to express that to which any thing is acquired, or from which it is taken ; or it is governed by a preposition.*

5. Every accusative is governed by a verb, or preposition ; or it agrees with an infinitive.

To reconcile the rules of Syntax with these principles, it must be observed that many expressions are elliptical ; and that several words are followed by certain cases, not from their own influence upon the words which are governed, but in consequence of some word understood.

In analyzing Greek, therefore, this ellipsis should be always supplied ; and it may be easily done, by attending to the following brief notes and remarks.

Rule 1. Κακων (πραγματων) των πριν (οντων) μνειαν εχειν. Τα (χρηματα εξω). Ο (ανθρωπος) ερχομενος.—τη μεν (μεριδι), τη δε (μεριδι).

3. Εργον, or πραγμα may sometimes be understood, in place of χρημα ; as, Ποιον (οργον) ερεξας ; What a deed have you done ? Μετα ταυτα (πραγματα). After these things.

4. Ω Ψυχη (σου) ος μηδ' ησθης.

5. Οι παλαιοι (ποιηται) των ποιητων. Σπουδαιοι (γονεις) των γονεων.

6. For, Οιομενων (αυτους) ειναι σοφωτατους.

9. For, Τοιος δ' (ειμι) διον ορας.

11. The expression of this rule is imperfect : it should be, "which may be resolved, *οτι* being understood ; as,

* In strict propriety, the dative expresses acquisition only ; and it seems a solecism, in Latin, to attach a dative to verbs implying deprivation : but it was probably borrowed from the Greek, which admits no variety of form in the dative and ablative.

ἥ (ὅτι) βροτοὶ φρόνουσιν λεγούσι; Δια το (ὅτι) ἀσμένοι ἐξηλθόν.
See likewise the rule prefixed to the chapter XVI.

13. For, Προς τοῦτοις ᾧ λέγει; and, Οὗτος ἐστὶν ἀνθρώπος ὃν λέγεις.

15. Ἐστὶν αἰρετὰ (χρημάτων). Τα δικάια (πραγμάτων).

16. Το πᾶσιν ἀρεσαι δυσαρξίατον (εργον) ἐστί.

21. Ἔργα (ἀντι) πλείστου αξία. (Ἀπο) τῶν χαλεπῶν ἀπειροσὶ
Γυμνασία μεστὰ (ἐξ) ἀνδρῶν. Ἀναιτίος (ἐπ') ἀφροσύνης.

22. Μονος (ἐκ) βροτῶν. Οἱ νεώτεροι (ἐξ) ἀνθρώπων.

23. (Προ) βουλῆς οὐδὲν ἐστὶν ἐχθιον κακῆς

24. These datives are all of *acquisition*, or *deprivation*.

25. Ἀνθρώπων (ἐπὶ) μακρῷ ἀρίστος.

26. Ο πιπρασκόμενος ἑτέρου (κτήμα) γινέται.

27. Αἰσθανομαι (ἀπο) ψοφου. Παντῶν τῶν καλῶν (ἐρωτα) ἤρα.
Οὐδε (ἀπο) τοῦτου διημαρτε. Ἀμελεῖς (ἀπο) τῶν φίλων. Ἀπολαυ-
εῖς (ἐκ, ὅρ ἀπο) τῶν παρόντων.*

Many verbs seem to govern a genitive, or accusative indifferently; but the accusative is governed by their own influence, and the genitive depends upon some word understood; as, Πινω οἶνον, I drink up the wine: Πινω (τί ἐξ) οἶνου, I drink some of the wine.

29. A preposition may be understood, after verbs of *following*, and *discoursing*, besides the force of acquisition; as, Ακολουθεῖν (μετὰ) τινι, To follow a person: Ομιλεῖν (μετὰ) σοφοῖς. To converse with wise men.

33. This is a dative of *acquisition*, or *deprivation*; the genitive depends on ἐνεκα ὅρ ἐπὶ understood; the accusative alone is really governed by the verb. Αἰρεω σε (ἐνεκα, ὅρ ἐπὶ) παρανοίας, I accuse you of folly.

34. Ἀπαντὰ (εἰς) σε διδάξομαι. Χρη αἰτεῖν τοὺς θεοὺς (κατὰ, ὅρ ἐπὶ) ἀγαθὰ. Ἀποστέρει με (κατὰ) τὰ χρημάτα. (Εἰς) σε γευω μεθύ.

36. Το μέγεθος (παρὰ) ἐκείνῳ τῶν πεπραγμένων.

39. Χρη σοι (πλήθους) φίλων. Εκείνων τοῖς φαυλοῖς (μέρος) μετῆς. Δεῖ αὐτῷ (ὀλίγον, ὅρ πολὺ, ὅρ μέρος) χρημάτων.

41. Or, κелеυω, &c. as, (Κελευω) μὴ διδάσκειν τοῦτο, I order you not to teach this.

* Perhaps we are too curious in supplying some of these ellipses, as well as those of genitives attached to adjectives. A verb, or adjective may have so much of the force of the genitive, dative, or ablative in itself, as naturally to require one of these cases after it: as, verbs of giving, the dative; taking away, the ablative; or, being born of some person, the genitive.

42. Judicaturi estis.

44. Sicut es. Socrates ambulat.

42 & 44. These verbs are of singular use and beauty in the Greek language. By associating μελλω with the infinitive and εμι &c. with the participles of other verbs, the time and circumstances of an action are most accurately defined. They may with propriety be called auxiliaries, and they bear a remarkable analogy to verbs of that kind, in the English language.

45. For, αγαπᾶν με διατελει, Perseverat amare me; and, Μεννημαι ποιησαι, Memini fecisse. Or, (Εγω) ποιησαι (πραγμα) μεννημαι.

46. Εἰς το στρατευτας συναγαγειν, Ad congregandum, vel congregandos milites. Ευεργετων, Benefaciendo. (Εἰς το) . ποιειν αισχρον, Turpe factu.

47. Γραπτεον εμοι επιστολην. Scribendum est mihi epistolam.

48. (Εν) μηχαναις. (Εν) αργυραις, &c. (Επι) τῷ ὀνοματι αυτου, In his name*.

49. The preposition is often omitted; as, Σουνιον ἱeron αφικεμεθ', We came to the sacred Sunium. Αἰθερι ναιων, Dwelling in Æther.

50. These adverbs in σι are really Ionic datives, governed by εν, understood; as Αθηνησι, for, εν Αθηναις.

51. Εφεσος απεχει, (κατα) τριων ἡμερων ὁδον.

52. (Δια) ἡμερας και νυκτος, (Εν) ἡμερα μια. Οργη Φιλοντων (κατ') ὀλιγον ισχυει χρονον.

53. Ανδριας (κατα το μηκος, or ὑψος) δυωδεκα πηχεων. Ωνησαμην (αντι) δυο οβολων. (Επι) χρυσῷ την νικην ωνησατο.

54. The context will enable the reader to determine which of these words must be understood.

55. Των αυτων εργαων (συν) εκεινοις.

56. (Κατα) πατριδα. (Κατα) θυμον.

57. (Εξ, or, εφ') ἡλιου τελλοντος, When the sun arose, or was rising. (Συν, or, εφ') οἷς γενομενοις. When or after these things were done. (Κατα) τρια φρουρια, (Μετα) ακουσθεν, When it was heard.

It is doubtful whether the Greek language does not admit even the nominative to be used as an absolute case, as the English does. But those expressions, in which the nomina-

* These may be properly called ablatives.

tive appears absolute, may in general be considered as elliptical ; the finite verb, with some conjunction preceding, being understood ; as, (Οταν) αἱ ἡμέραι ἐρχομεναι (ἦσαν,) When the days were come. (Ἐπειδαν) οἱ στρατιῶται κατὰ τὸ μέσον πεδιον (εὐγχανον) οντες. (See Rule 44). When the soldiers were in the midst of the plain.

If there still are some expressions, which cannot be explained in this manner, perhaps they may be classed with those ανακολουθιαι, which are to be found in the most elegant works in every language ; which would be disgusting indeed, if too frequently used, but occasionally give a pleasing variety and animation, to plain narrative or didactic style. Thus,

Ο δε Ασσυριος, εγω μεν οιμαι ἰππεας αξειν. Xen. Cyr. B.

Θ Μωσης ούτος, ουκ οιδαμεν τι γεγονεν αυτω. Act. 7.

—————Quæ prima solo ruptis radicibus arbos

Vellitur, hinc atro liquuntur sanguine guttæ. Virg. *Æn.* 3. .

Quæ quatuor, quanquam inter se colligata atque implicata sunt, tamen ex singulis certa officiorum genera nascuntur. Cic. Off. 1.

He that planted the ear, shall he not hear? Psalm 94. 9.

58. Εγγυς (εφ') αλος. Περα (υπερ) δικης. Πορεύω (απο) της πολεως, Far from the city. Ευθυ (εις τοπον) του Αρειοπαγου, Straight to the Areopagus. (Προς) τινος χαριν, In whose favor. Αχρει (προς ἡμεραν) θανατου, Till death.

59. Μα (ομνυμι) Δια. Αμα (συν) τω ἰδατι.

62. No precise rule can be given, to ascertain when these prepositions govern one or other of the cases specified.

The general principle is, that when *rest* is implied, the genitive or dative is used ; when *motion towards*, the accusative. But the proper use of these prepositions will be most readily acquired, by a careful perusal of the best authors.

63. Παρα and προς are joined, in this rule, for the sake of conciseness, as they may commonly be translated in the same words : yet there is a marked distinction in the ideas expressed by them : παρα, in general, implying duration or possession, and προς, contingency.

FINIS.

The Errata-page being extended to an unusual length, has not been owing to want of proper attention to the proof sheets; but chiefly to the compositors, having never been previously employed on Greek; this being the first work in that language edited in Baltimore. Under these circumstances it is possible that some few other typographical errors may have escaped a very attentive revisal.

ERRATA.

Syntax, rule 39, for ελλεπει read ελλειπει. 62, for αμφ read αμφι. Exerc. chap. I. paragraph 26, for καταβαινω read καταβαινωγ. 29th, place 6 at end of επιτιθημαι instead of θεαομι. viii. parag. 4th, for Τιμωριον read Τιμωρια. x. parag. 1st after ευλογεω^s insert 7. parag. 5 for εξαλειφω^s read εξαλειφω. parag. 6, for οτον read εταν. xiii. parag. 16, ουτος^s read ουτος^d. xiv. parag. 8th, for πολεμιος^s read πολεμιους^a. 9th for οπο read υπο. xv. parag. 10th, for αυτος^c read αυτος^a. 18th, for *Ulyssus* read *Ulysses*. 20th, for *grave* read *grove*. xvi. parag. 20th, for αυτος^s read αυτοςⁿ. xvii. parag. 19, separate ωσπερ & εθω. xxi. parag. 5th, for δουλεω^a read δουλευω^a. 14th, for εν read ει, 19th for *Is it*, read *It is*. 20th for μαλιν read παλιν xxiii. parag. 15th, for 16 read 15, and for *subjecerent* read *subjecerunt*. xxiv. 7th, for τεφνη read τεχνη. xxvi. 8th, for ιπνος read ιππος. xxvii. 19th, for *really witted* read *ready witted*. xxx. 7th, for *deed's* read *deeds*. xxxii. 1st. for μον read μεν. 15th, for κινεω^a read κινεω^p. xxxiii. 11th, for λομος read λογος. 16th, for παρακλεω^s read παραπλεω^s. 17th, for ουν read συν. xliv. 11th, for *Alcæmon* read *Alcmæon*. xlix. 15th, for χρονος² read χρονος^a. 16th, for κτισμω read κτισμα. L. 1st. for νεωκορος read νεωκορον. 8th, for ære read à è re—for φονε read φονη. 13th, for σκευφοροις read σκευφοροισ. 21st, for *quadrages* read *quadrigas*. 47th, for ετ read ειν. 48th, for ηπερ read υπο. 73d, for προσερχοντας read προσερχονται. 109th, for *ades* read *ædes*. 129th, for πασια read πασαι. 134th, for Ατο τες read Απο της. 147th, for του read τον. li. 3d, for αοδην read αοιδην. 6th, for αλλοεσι read αλλοισι. 7th, for πιμη read τιμη. 9th, for οικιον read οικιων. lii. 3d, for πis read τις. 3d, for ημην read ημεν.

A
KEY
TO THE
GREEK EXERCISES.

BY REV. WM. NEILSON, D. D.

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A KEY

TO THE

GREEK EXERCISES.

CHAP. I.

1. ΤΙΩ, τυπτεῖς, λέγει, γραφeton, διδοτον, στέλλομεν, φερετε, εθελουσι.
2. Εφερον, ειδεσ, επεμπε, εγελων, ετρεχομεν, ενομιζετε.
3. Ελασeton, φησουσι, ακολουθησω, καλεσεις, πονησετε.
4. Πραγω, ταφει, ταμειτε, τυπειτον.
5. Εθαυμασα, εδωκαν, επραξε, εθηκας, εμεινατην, εγραψαμεν.
6. Ηλθον, ευρον, ετυπομεν, εδοτην.
7. Εωρακα, τετυχηκαμεν, λελεχατον, τετιμηκε, πεπονηκαμεν.
8. Εγεγραφειν, εγνωκειτον, επεποιηκεις, ετετυφεισαν.
9. Ησαι, ικεται, τρεπονται.
10. Ηεχομην, εβλαπτεσθε, ισταντο.
11. Παρασκευαση δεξομεθα, γνωσομαι, ληψεσθε.
12. Τυπειςθον, πιεται, τραπουμαι.
13. Επαυσατο, επραξασθην, ετειναμην.
14. Εδομεθον, εγενοντο, εθετο.
15. Πεπονθα, τετυπαμεν, πεποιθας, πεφυγε.
16. Ελελοιπει, ηκοειν, ηλυθεισαν.
17. Ονομαζεται, τρεφομεθον, θαυμαζονται.
18. Ετυπιομην, παρεσκευαζοντο, εγραφετο.
19. Κολασθησομαι, λειφθηση, σπалθησεται.
20. Τυπησεσθε, απαλλαγησεται.
21. Ελεχθη, ευρεθημεν, εφιληθητε.
22. Εταφη, εφανησαν, εσταλην.
23. Πεπρακται, τετυμμενοι εισι, πεφιλημεθα.
24. Ετεβραμμην, εκεκριτο.
25. Τεθαψεται.
26. Προυκαλειτο, εγελα, ποιειν, αισθομενος, πεμπης, πορευ-

εσθαι, εμειφετο, φυλασσοιεν, εμανθανε, εισηκει, ησθετο, κατα-
βεβηκως, ορων, ελαβε, δουναι, γενωμαι.

27. Αφορισαιμην, ωσι, ηρεσθην, εφορμησωσι, λαμβανοιτο, εξ-
ειργασθαι, δοξαιμι, ευρησαν, πεπονθε, συντεθεικως, παρεικασαι,
δυνασθαι, εκπληξαι, ανεγνωκως.

28. Κεχρηνται, επανελθειν, απεθανον, νομιζειν, επιτιμηςαι,
ημαρτηκεναι, εθαψε, οισθε, αφικομεθα, ηδικηνται, ωντο, ακουσα-
τε, εδειξαν.

29. Εχοις, οιχεσθαι, σφαλωσι, ηνιωντο, ελπισας, αποσπασθη-
σεσθαι, μαθοι, επιθεις, νενικηκως, εοικεναι, εθεασω, ερράγησαν,
εικασας, δεησει, βιωσεσθε, βοησαιμι, αρεσκονται.

30. Εφιλουν, οιδα, ευρησεις, γραφουσι, πεπτωκα, εβη, δεδρα-
μικας, δεδιδε, ικομεθα, καθεδουμαι, εσομαι, εμαχεσατο, ελαβετο,
θνηξομεθα, ανηλωθη, καυθηση, επληγην, μεμαχημαι, μεγαλυνθη-
σεται.

31. Νομος εστι, χρονος δοκει, γινωσκουσιν οι ανθρωποι, ο υιος
αποθνησκει, ο βασιλευς ενομιζε, οι προγονοι εγενοντο, ο πατηρ
ηρχετο, ο Θεος δυναται, ερχονται οι μαθηται, οι ποιηται οιονται.

CHAP. II.

1. ΧΡΗΣΤΟΣ ανηρ, κοινή πολις, τιμή ήδεια, λύπη μελαινα, η-
θεος κακου, ανθρωπω αξιω, ήμερα άγια, ποιητα αθανατε, φωνή
ήδεια, ορματε μελανε.

2. Γυνή ογδοη, τυχή τιμοεσσα, μαχαιρας αίματοεσσης, όρη ύ-
ψηλα, έπος γλυκυ, βιον ευδαιμονα, πασα έδος, κερατα αληθη, κη-
τερεν.

3. Ανηρ μειζων, πολυν πλουτον, σοφια θαυμαστοτατη, γιγαντε
φοδερωτερα, παρθενος χαριεσλατη, θεοι μακαρες, εθνος ευνουσλα-
τον, τειχος μελαν, ιπποι ταχυτεροι.

4. Ειρηνη ήδεια· οι ιπποι συμπονουντες πραοτεροι συνεδηκασι·
οι ύπηρεται ισομοιροι ησαν, ανδρες φιλοι, ο μεν αγων εγγυς, προσ-
ερχονται γαρ οι πολεμιοι.

5. Ευδαιμονεστερως ανθρωπος ει· τραυματιοι δε παντες επεπλε-
αν· τους τραγικους ύποκριτας τουτους· εκεινο εστι το ιερον· Ατρει-
δης παρωχετο γηθοσυνος· νεον συνερινομεναι κινυντο Φαλαγγες.

6. Ως ἴε ὁ μὲν νομος, ἅγιος, καὶ ἡ ἐντολὴ ἅγια, καὶ δίκαια καὶ ἀγαθὴ.

7. Ἄνθρωποι ἐπισήμοι, ἀμενηνὰ κάρηνα, κρᾶνιον γυναικεῖον, ἀλλὰ δογματὰ, ἀλυποὶ καὶ φαῖδροι ἄνδρες, ποῖα δεσποῖνα, καλὸν καὶ ἀγαθὸν ἄνδρα, τὸ πλεῖστον μέρος, δαιμονία πολλὰ, μεσὴ θάλασση, εὐλογημένος ὁ βασιλεὺς, πρότερόν γε χρόνῳ, ἀνθρωπίνου εἰδούς, ὀρθὸν λόγον.

CHAP. III.

1. ΤΟΥΣ πτωχοὺς γὰρ πάντοτε ἐχετε, ἐμε δὲ οὐ πάντοτε ἐχετε.

2. Ἐν ἔργῳ ἐποίησα, καὶ πάντες θαυμάζετε.

3. Ἡ οὐκ οἰδατε, ὅτι ἀδικοὶ βασιλείαν οὐ κληρονομήσουσι;

4. Οἱ ἅγιοι τὸν κόσμον κρῖνουσι.

5. Τὸν μὲν θεὸν φοβού, τοὺς δὲ γονεῖς τιμᾶ.

6. Μισεῖ τοὺς κολακευόντας, ὥσπερ τοὺς ἐκαπατώντας, ἀμφοτέροι γὰρ πιστευθέντες τοὺς πιστεύοντας ἀδικοῦσιν.

7. Ὅτι δὲ τοῦτο οὕτως ἐχει, καὶ τὴν διαφορὰν ἴσασιν οἱ ποιηταί.

8. Λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε ὁ κρῖνων τοὺς τα τοιαῦτα πράσσοντας, καὶ ποίων αὐτὰ, ὅτι συ ἐκφεύξῃ τὸ κρίμα τοῦ Θεοῦ;

9. Οὐδὲ γὰρ ὑποδήματα ἐχει διὰ τὸν χαλκὸν, οὐδ' ὅπλα διὰ τὸν σκυτεᾶ.

10. Ταῦτα δὲ οὐκ ἐγνώσαν οἱ μαθηταί.

11. Ἰπποκράτης πολλὰς νόσους ἰασάμενος, νοσήσας ἀπέθανεν· οἱ Χαλδαῖοι πολλῶν θανάτους προηγορεύσαν, εἰτα καὶ αὐτοὺς τὸ πεπρωμένον κατέλαβεν.

12. Αὐτοὺς ἐκέλευον, τὰς ἀμάξας εἶχον, πέμπουσιν ἀγγέλους, ἐλέγε ταῦτα, ἀγαγεῖν ὄμῃρους, τοὺς συμμαχοὺς ἐφοβούντο, λείπειν μηδὲνα, ἀληθὴ λέγεις, τοὺς αὐτοὺς τιμᾶ, ὅς ἐγὼ ἔρω, εὐνοίαν ἐχων, ὀφνταὶ τὸν ὕιον, ἀποστέλει τοὺς ἀγγέλους, μετέβαλε τὰ σχήματα.

CHAP. IV.

1. ΠΟΤΕΡΟΣ ουν ὁ Νίρευς, καὶ ποτερος ὁ Θερσίτης; οὐδεπὼ γὰρ τοῦτο δῆλον.

2. Καίνοι οὐδὲν ποιοῦσιν, ἀλλ' ἄρπαζουσιν, ἐπιорκοῦσι, τοκογλυφουσιν, οὐλοσίουσιν—

3. Παρελθὼν τις δεῖξατῶ, ἢ ὥς οὐκ ἀληθὴ ταυτ' ἐγὼ λεγῶ· ἢ ὥς οἱ ἐξηπατημένοι πιστεύουσιν αὐτῶ.

4. Ναι ἦδὺ γὰρ ἦν τὸ Φῶς, καὶ τὸ τεθνάναι δεινὸν καὶ φευκτεόν.

5. Δεξαί με, ὦ θάλασσα, δεινὰ πεπονθότα.

6. Εἶπε μοι, ἐφῆ, οὐ δῆπου καὶ σὺ εἰ τῶν τοιούτων ἀνθρώπων, οἱ χρησιμώτερον νομίζουσι χρήματα ἢ ἀδελφούς;

7. Τὸν Οἰδίπουν καὶ τοὺς μετ' ἐκείνου ἐκπεσοντάς ὑπέδεξαμεθα, καὶ ἕτερα πολλὰ ἡμῖν ὑπάρχει φίλανθρώπα καὶ ἐνδοξὰ πρὸς Θεβαίους.

8. Ἀφ' ὧν ἡμῖν τ' ἀγαθὰ, σχεδὸν ἀπ' αὐτῶν τούτων καὶ τὰ κακὰ γεννασθαι φίλει.

9. Εγὼ αἰέτωρα καὶ παρὰ τῷ πατρὶ μου, ταῦτα λαλῶ. καὶ ὑμεῖς οὖν αἰέτωρα καὶ παρὰ τῷ πατρὶ ὑμῶν, ταῦτα ποιεῖτε.

10. Νη Δία καὶ πολλὰ, ἀλλ' οὐ θέμις ἐκφέρειν αὐτὰ πρὸς ἅπαντας, οὐδὲ τὰ ἀπορρήτα ἐξαγορεύειν.

11. Το μὲν οὖν, ὦ ἄνδρες Ἀθηναῖοι, τὴν Φιλίππου ῥῶμην διεξιέναι, καὶ διὰ τούτων τῶν λόγων, προτρέπειν τὰ δεόντα ποιεῖν ὑμᾶς, οὐκ ἀκαλῶς ἐχειν ἡγούμεμαι.

12. Κακουργοτάτον ἐστὶ, μὴ μόνον τὸν οἶκον τὸν ἑαυτοῦ φθεῖρειν, ἀλλὰ καὶ τὸ σῶμα, καὶ τὴν ψυχὴν.

13. Οὗτοι λεγούσι μὲν πολλὰ καὶ καλά, ἰσασὶ δὲ οὐδὲν.

CHAP. V.

1. ΕΠΕΜΕΛΕΤΟ δὲ καὶ ὁ Κυρὸς, ὅπως μὴ ποτε ἀνιδρωτοὶ γενομένοι εἰσιοιεν.

2. Τί οὖν ἂν τις ἐτι λεγοί, ὅποτε οἱ τηλικούτοι Φιλοζῶοι εἰσιν;

3. Εἰ γὰρ γενοίτο, ἐφῇ ὁ Ἀράσπας, ὃ τί ἐγὼ ἂν γενοίμην χρησίμος.

4. Γορδιανὸς περὶ ἐτη πού γεγονῶς τρισκαίδεκα αὐτοκράτωρ ἀνέδειχθη.

5. Τοιοῦτος γίνου περὶ τοὺς γονεῖς, οἷους ἂν εὐζαίῳ περὶ σεαυτοῦ γινεσθαι τοὺς σεαυτοῦ παῖδας.

6. Ἦδη δὲ τοῖς τοιοῦτοις παρεπεται, τοῖς βαδίζουσιν ἐπὶ πράξεις τινάς, τίθεσθαι πρὸ οφθαλμῶν τοὺς ὄντας ἀγαθοὺς ἢ γεγενημένους καὶ διανοεῖσθαι, τί δ' ἂν ἐπραξεν ἐν τούτῳ Πλάτων, τί δ' ἂν εἶπεν Ἐπαμινωνδας, ποῖος δ' ἂν ὦβη Λυκούργος ἢ Ἀγχιλαός.

7. Καὶ τότε πάντα ἐκεῖνα ἀφιεναί, ἵνα μὴ δεδεμένος ἐμβληθῇς, ὥς τὰ προῖατα.

8. Ἐπειπερ συνίσμεν αὐτοῖς, ἀπὸ παιδῶν ἀρξάμενοι ἀσκηταὶ ὄντες τῶν καλῶν καὶ ἀγαθῶν ἐργῶν, ἰώμεν ἐπὶ τοὺς πολεμίους.

9. Ἡτὲρ ἐστὶν ἰσὺς ἀνθρωπίνη σοφία.

10. Οὗτος ἐμὸς ἑταῖρος ἦν ἐκνεοῦ.

11. Οὗτος σοφώτατος ἐστίν, ὅστις ἐγνώκεν ὅτι οὐδένος ἀξίος ἐστὶ, τὴν ἀληθεία, πρὸς σοφίαν.

CHAP. VI.

1. Νυκτὸς καὶ ἡμέρας, ἐν τοῖς ὄρεσι καὶ ἐν τοῖς μνημασί.

2. Ὁμολόγησε καὶ οὐκ ἠρνήσατο.

3. Ἐννοῶ ὅτι ἐχομεν πάντες τὰ πίστᾶ ἐν ταῖς ἡμετέραις ψυχαῖς καὶ ἐν ταῖς ἡμετέραις χερσὶ.

4. Ὁ μὲν ληστής οὗτος Σωστράτος, ἐς τὸν Πυρὶ Φλεγέθοντα ἐμβελήσθω· ὃ δ' ἱεροσυλὸς ὑπὸ τῆς Χιμαιρᾶς διασπασθήτω.

5. Τὸν πορθμέα τούτον, ὃς σε διεπέρασε, καὶ τὴν λιμνὴν, ἡδὴ ἑώρακας.

6. Τα δὴ τῶν ἡθῶν μὴ ἀπλά, ἀλλ' ἐπιβούλα, φυλαττέσθαι μᾶλλον δεῖ ἢ τοὺς ἐχρεῖς.

7. Ἐγὼ ὑμῖν πειρασομαι ἀποδείξαι, τί ποτ' ἐστὶ τούτο, ὃ ἐμοὶ πεποιήκε τὸ τε ὄνομα καὶ τὴν διαβολὴν.

8. Οἱ μὲν ἐγγίστα τῷ Θεῷ, καὶ περὶ αὐτὸν ἐν κυκλῷ κεκοσμημένοι, γεωμετρᾶι, καὶ ἀριθμητικοί, καὶ φιλοσοφοί, καὶ ἰατροί, καὶ ἀστρονομοί, καὶ γραμματικοί.

9. Ἐν τούτοις γὰρ μονοῖς ὁ λόγος τῆς σιγῆς κρείττων· ἐν δὲ τοῖς ἄλλοις ἀμείνων σιγὴν ἡλεγεῖν.

CHAP. VII.

1. ΕΒΟΥΛΕΥΣΑΝΤΟ δὲ οἱ ἀρχιερεῖς, ἵνα καὶ τὸν Λαζάρου ἀποκτείνωσι.

2. Καν τὴν γῆν καν τὴν θάλασσαν προσλαβόμεν.

3. Ἐπειδὴν ταχίστα ἀνελθῆς, ἣν ποὺ ἰδῆς Μενίππον τὸν κύνα.

4. Καὶ ἡρώτα αὐτόν, ἵνα τὸ δαιμονιον ἐκβαλλῇ.

5. Ἐὰν δὲ καὶ ταυτ' ἐθελῆς, καὶ πλουτεῖν καὶ ἀρχεῖν.

6. Ἐὰν ἡς φιλομαθῆς, ἐσὶ πολυμαθῆς.

7. Ἐνδὸν βλέπε· ἐνδὸν ἢ πηγὴ τοῦ ἀγαθοῦ, καὶ αἰετὶ ἀναβλῦειν δύναμεν, ἐὰν αἰετὶ σκαπτῆς.

8. Σε ἄλλος οὐ βλάψει, ἀν μὴ σὺ θελῆς· τότε δὲ ἐσὶ βεβλαμμένος, ὅταν ὑπολάβῃς βλαπτεσθαι.

9. Τετυφλῶκεν αὐτῶν τοὺς ὀφθαλμούς, καὶ πεπαρώκεν αὐτῶν τὴν καρδίαν· ἵνα μὴ ἰδῶσι τοὺς ὀφθαλμοῖς, καὶ νοήσωσι τὴν καρδίαν, καὶ ἐπιστῇραφωσι, καὶ ἰασῶμαι αὐτούς.

10. Διόπερ καὶ ὁ νομοθετῆς τούτο πρῶτον ἐταξεν ἐν τῷ τῶν δικαστῶν ὀρκῷ, Ψηφιοῦμαι κατὰ τοὺς νόμους· ἐκεῖνο γὰρ ἐγὼ εἶδως, ὅτι ὅταν διατηρηθῶσιν οἱ νόμοι τῇ πόλει, σωζέται καὶ ἡ δημοκρατία.

CHAP. VIII.

1. ΕΓΩ Πάυλος ὁ δεσμιός.

2. Θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ.

3. Συγγενὴς εἰμι σοι, κύων καὶ αὐτὸς ὢν.

4. Ομηρὸς γὰρ, μοι δοκεῖ, παραδίδους τραύματα θεῶν, σπασεῖς,

τιμωρίας, δακρυα, δεσμα, παθη παμφυρτα, τους μὲν ἐπὶ των Ἰλα-
ακων ἀνθρώπους, ὅσον ἐπὶ τῇ δυνάμει, θεους πεποιηκεναι, του εθεους
δε, ἀνθρώπους.

5. Ἀναστάς δε τις ἐκ του συνεδρου Φαρισαίος, ὀνοματι Γαμαλιήλ,
νομοδιδασκαλος, ἐκέλευσεν ἐξωβραχυ τους ἀνθρώπους ποιῆσαι.

6. Ὡρα σοι τον Κροισου παιδα παιδεύειν· ἐγὼ γὰρ λαλος, οὐκ
ἀνδρίας εἶναι βουλομαι.

7. Συγγνωμη, ὦ Ἄϊαν, εἰ ἀνθρώπος ὢν, ὠρεχθε δοξης, ἡδίστου
πραγματος, ὑπερ ὃν καὶ ἡμῶν ἕκαστος κινδυνεύειν ὑπομένει· ἐπεὶ
καὶ ἐκράτησε σου, καὶ ταῦτα παρὰ Τρῶσι δικάσῃς.

CHAP. IX.

1. Ο ΜΕΝ ἀλαζων ἐμοίγε δοκεῖ ὀνομακεῖσθαι ἐπὶ τοῖς προσποι-
ομένοις καὶ πλουσιωτέροις εἶναι, ἢ εἰσι, καὶ ἀνδρείοτεροις, καὶ
ποιῆσιν ἂ μὴ ἱκανοὶ εἰσιν ὑπισχνουμένοις.

2. Ὡρας ὥς οὐδὲν κωλύει τον Σκυθην Ἀναχαρσιν καὶ θαυμάζεσ-
θαι, τε καὶ σοφον ὀνομαζεσθαι.

3. Συντομωτατη, τε καὶ ἀσφαλεστάτη, καὶ καλλίστη ὁδός, ὃ τί
(συ) ἀν βουλή δοκεῖν ἀγαθὸς εἶναι, τοῦτο καὶ (σε) γενεσθαι ἀγαθὸν
πειρασθαι.

4. Δοκεῖ μοι, ὅφ' ὃν ἀν τις εὐπαθὼν, εἴτε Φίλου εἴτε πολέμιον,
μὴ πειράσθαι χάριν ἀποδίδοναι, ἀδίκος εἶναι.

CHAP. X.

1. ΕΥΛΟΓΗΜΕΝΟΣ ὁ ἐρχόμενος ἐν ὀνοματι Κυρίου, ὁ βασι-
λεὺς του Ἰσραήλ.

2. Νυν κρίσις ἐστὶ του κόσμου τούτου· νυν ὁ ἀρχὸν του κόσμου
τούτου ἐβλήθησεται ἐξω.

3. Καὶ εὐθεὺς διηνοιχθῆσαν αὐτου αἱ ἀκοαί, καὶ ἐλυθῇ ὁ δεσμός
τῆς γλώσσης αὐτου.

4. Του κόσμου πολιτὴν ὄρας.

5. Τας μὲν των Φαυλῶν συνεθείας ὀλίγος χρόνος διέλυσε· τας
δε των σπουδαιῶν Φιλίας, οὐδ' ἀν ὁ πᾶς αἰὼν ἐξαλείψει.

6. Τερίζει ἑαυτὴν ἢ του ἀνθρώπου ψυχή, ὅταν ὑποκρίνηται.

7. Αἱ νυκτεριναὶ Φαντασίαι οὐ μόνον των μεθήμερινων εἰσι συν-
τυχίον καὶ ὁμιλίῶν ἀπηχημάτα, ἀλλὰ καὶ τῆς ῥαθυμίου συνηθείας
γεννημάτα.

8. Ραδίως ἐυρήσει την διφθεραν αὐθις, και την δικελλαν, εν τη τρυγι του πιθου.

9. Ελευθερωτης ειμι των ανθρωπων, και ιατρος των παθων, το δ' ὁλον αληθειας και παρρησιας προφητης ειναι βουλομαι.

10. Τῷ παραχρημα περιχαρει, ες τον επειτα χρονον, ελπιδος τι ειχον κουφης, μηδ' αν ὑπ' αλλου νοσηματος ποτε ετι διαφθαρη-
ναι.

11. Ουδεν τι χαλεπου πραγματος επιθυμεις, βουλομενος γνω-
ναι τι εστι νομος.

12. Το τέλος τραγωδίας και ιστορίας ου ταυτον, αλλα τουναντι-
ον· εκει μεν γαρ δει δια των πιθανωτατων λογων, εκπληξαι και ψυ-
χαγωγησαι, κατα το παρον, τους ακουοντας· ενθαδε δε, δια των
αληθινων εργων και λογων, εις παντα τον χρονον, διδασαι και πει-
σαι τους φιλομαθουντας.

13. Σωκρατης και Ομηρος και Ιπποκρατης και Πλατων, και οι
τουτων ερασται, ους ισα και τοις θεοις σεβομεν, οιον ὑπαρχον τι-
νες και ὑπερεται του θεου.

CHAP. XI.

1. ΙΝΑ πληρωθη ὁ λογος ὃν ειπε.

2. Ιδων δε τας αμαξας, ὡς απεστειλεν Ιωσηφ, ανεζωπυρησε το
πνευμα Ιακωβ του πατρος.

3. Συ δοκεις ουδε πολυπουν ἑωρακεναι πωποτε, ουδ ὁ πασχει
ὁ ιχθυς οὗτος ειδεναι.

4. Ανθρωπος τις ην πλουσιος, ὃς ειχεν οικονομον.

5. Ον εγω πολλακις εσωσα, κινδυνευοντα κατακεκοφθαι ὑπο των
Φρυγων.

6. Ους εδωκας μεν, εξ αυτων ουδενα απωλεσα.

7. Ακουσας δε τις, των συνανακειμενων, ταυτα, ειπε· Μακαρι-
ος ὃς φαγεται αρτον εν τη βασιλεια του Θεου.

8. Περιτίλον ταυτα λεγειν προς αυτους, ὡς ισασι.

9. Πρωτον προσωπον ὡς περι ἑαυτου φραζει ὁ λεγων, δευτερον
ὡς περι του προς ὃν ὁ λογος· τριτον, ὡς περι ἑτερου.

10. Τοιούτον πως και αἱ ὑπερβολαὶ καὶ τὰ πληθυντικά· δειξόμεν δ' ἐν τοῖς ἐπειτα, τὸν κίνδυνον ὃν εἶχειν εἰκασί.

11. Ἀμφ' αὐτὸν δὲ ἅπαντες ἐν τάξει κεκοσμηγῆναι, χωρὰν ἑκάστος, ἣν ἐκεῖνος ἐδωκεν, οὐκ ἀπολιπόντες.

12. Δεινὴν τίνα λέγεις τῶν ἀνθρώπων τὴν ἀβελτερίαν, οἱ τοσούτον ἐρώτα ἐρώσιν, ὡχρὸν, καὶ βαρέως κτημάτων.

CHAP. XII.

1. ΕΓΩ ἐκ τοῦ Θεοῦ ἐξηλθὼν καὶ ἦκω· οὐ γὰρ ἀπ' ἐμαυτοῦ ἐληλυθα, ἀλλ' ἐκεῖνος με ἀπεσῆλε.

2. Πρὸ τῶν ἰδίων μαχέται.

3. Λέγει οὖν εἰς ἐκ τῶν μαθητῶν.

4. Κατελάβον ἐν τῷ ἀντρώ, ἀπο τῆς νομῆς ἀνασῆρεψας, πολλοὺς τινάς.

5. Ἦδονη μαλλὼν ἐν ἡρεμίᾳ εἶναι, ἢ ἐν κινήσει.

6. Καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί, ταις ἐκκλησίαις τῆς Γαλατίας.

7. Ὅτε εἰς Περσας ἀπῆει.

8. Καλὸν, ἀντὶ θνήτου σώματος, ἀθανάτου δοξᾶν ἀντὶ καταλλαγῆσθαι.

9. Δικαίου πολίτου κρίνω, τὴν τῶν πραγμάτων σωτηρίαν, ἀντὶ τῆς ἐν τῷ λέγειν χάριτος, αἰρεῖσθαι.

10. Μεγάλα δὲ συμβαλλεται εἰς τὸ μανθάνειν σωφρονεῖν αὐτοὺς, ὅτι καὶ τοὺς πρεσβυτέρους ὀρώσιν, ἀνα πασαν ἡμέραν, σωφρονῶς διαγόντας.

11. Στεῖμμα τ' ἔχων ἐν χερσὶν ἐκῆβολου Ἀπολλωνος,
Χρυσῶ ἀνα σικηπτρῷ.

12. Ἐγὼ τοῖς ἀπ' ἐμαυτοῦ ἀρξῶ τοῦ γένους, καὶ τὸ μὲν ἐμὸν ἀπ' ἐμοῦ γένος ἀρξεται, τὸ δὲ σὸν εἰς σὲ τελευτήσει.

13. Οἱ δὲ, καὶ πῦραν νύσαντες, πρὸ τῶν χωμάτων, καὶ βοθρὸν τίνα οὖραντες, καίουσιν τε ταῦτα τὰ πολυτελῆ δειπνά, καὶ εἰς τὰ οὖργματα οἶνον, καὶ μελικράτον ἐγχεοῦσι.

CHAP. XIII.

1. ΤΑΡΑΤΤΟΝΤΑΙ δια παντος του βιου.
2. Την ορεξιν δε παντεως, επι του παροντος, ανελε.
3. Αρξαι τοιγαρουν απο των μικρων· μηδεποτε επι μηδενος ει-
πης, ὅτι απωλεσα αυτο, αλλ' οτι απεδωκα.
4. Εγγυς μεν ἦ ση, περι παντων, ληθη· εγγυς δε ἦ παντων, πε-
ρι σου, ληθη.
5. Αυτος δε περι των ανθρωπειων αι διελεγετο· σκοπων, τι ευ-
σεβες, τι ασεβες· τι καλον, τι αισχρον· τι δικαιον, τι αδικον.
6. Αποδυσον και τουτον· οφει γαρ πολλα, και γελοια, ὅπο τῷ
ιματιω κρυπτομενα.
7. Και εξεπλησσοντο επι τη διδαχε αυτου, ην γαρ διδασκων αυ-
τους, ὡς εξουσιαν εχων, ουχ ὡς οἱ γραμματεϊς.
8. Και λεγει ὁ αρχιστρατηγος Κυριου προς Ιησουν, Αυσαι το ὕ-
ποδημα των ποδων σου· ὁ γαρ τοπος, εφ' ὧν νυν ἐστῆκεας, ἐπ' αυτου,
ἁγιος ἐστι.
9. Εκαλεσε δ' επι δειπνον ὁ Κυρος ὁλην ποτε ταξιν, συν τῷ ταξ-
ιαρχῳ.
10. Ηλθον, ου δια τον Ιησουν μονον, αλλ' ινα και τον Λαζαρον
ιδωσιν.
11. Εκβοηθει και αυτος, συν τοις περι αυτον.
12. Αλλ' ουχι και ὑπο γην, ὡς οἰμαι, καλλιστος ηλθες.
13. Οι πολλοι ὑστερον δια την ασθeneian διεφθειροντο· και διεξη-
ει γαρ δια παντος του σωματος, ανωθεν αρξαμενον, το εν τη κεφαλη
πρωτον ιδρυθεν κακον.
14. Ει ὁ Θεος ὑπερ ἡμων, τις καθ' ἡμων;
15. Αταρ ειπε μοι, πως τα ὑπερ γης εχει, και τι ποιουσιν εν τη
πολει.
16. Και οἱ συστρατευσαμενοι Δαρειῳ αλλοι επι Σκυθας· ὅτι επι
τουτοις ἡ πασα Περσικη στρατια εγενετο, διαφθειραι και περιποιη-
σαι.
17. Ζης γουν οὕτως, ὡς υἱος ανεις δουλος ὑπο δεσποτη διαιτα-
μενος μεινεις.

18. Εἰ δὲ ποτε κληθεὶς ἐβελήσειεν ἐπὶ δειπνον ελθεῖν, ὁ τοῖς πλείστοις ἐργωδέσταινον ἐστί, ὥστε φυλαχάσθαι το ὑπὲρ τον κορον ἐμπιπλάσθαι, τουτο ῥαδίως πανυ ἐφυλαττέτο.

CHAP. XIV.

1. ΟΠΑΡ' Ἀρμενίων προσελαβέ, καὶ τους παρὰ Χαλδαιῶν.
2. Το ἀρθρον μετ' ὀνοματος, καὶ ἡ ἀντονυμία, ἀντ' ὀνοματος.
3. Δεινον ἦν, ου καθ' ἐν μονον των πραγμάτων.
4. Πολυ ἀπλουστέρα καὶ ευθυτερα παρ' ἡμῖν ἡ ὁδος ἐστὶν ἐπὶ το ἐμπλησθῆναι, ἢ παρ' ὑμῖν.
5. Των πλεοντων ἐν τῇ νηϊ, ουκ ἐλαττονων ἢ πεντακοσιων, τρεῖς πρὸς τοῖς τριακοντα μονον διεσωθησαν.
6. Ὡς τὰ δυο πρὸς τὰ τεσσαρα, οὕτω καὶ τὰ τεσσαρα πρὸς οκτω.
7. Τους τὰ τοιαυτα παρὰ των θεων πυθανομενους, ἀθεμιστὰ ποιεῖν ἤγειτο.
8. Κατὰ τὰ παρ' αὐτοῖς ἐθῆ, συνεψοφησαν, τοῖς ὅπλοις· καὶ συναλαλαξαντες, ὥρμησαν ἐπὶ τους πολεμῖους.
9. Καὶ ἦν μὲν ἰσως ὁ Κυρὸς πολυλογωτερος, ὅτι ἠναγκαζέτο ὑπο του διδασκαλου καὶ διδοναὶ λογὸν ὧν ἐποιεῖ, καὶ λαμβανεῖν παρ' ἄλλων ὅποτε δικάζοι.
10. Ἐγὼ δὲ πεπιστευκως ἤκω, πρῶτον μὲν τοῖς θεοῖς, δευτερον δὲ τοῖς νομοῖς καὶ ὑμῖν, ἡγουμενος ουδεμίαν παρασκευὴν ἰσχυεῖν παρ' ὑμῖν, μείζον των νομῶν καὶ των δικαίων.
11. Ἐκ τουτων οὖν ἐπεθυμει τι ἡδὴ των πρὸς τους πολεμῖους πραττεῖν.
12. Μετὰ τουτων δὲ καὶ Κυρον θεασῆ, καὶ Πριαμον καὶ Διονυσίον.

CHAP. XV.

1. Ο ΚΟΣΜΟΣ οπίσω αὐτοῦ ἀπῆλθε.
2. Ο δὲ Κυρὸς ἐβούλετο καὶ αὐτῶν ἐνεκὰ τῶν ὁμοτιμῶν τοῦτο τὸ ψήφισμα.
3. Ἐνδὸν δὲ τοῦ περιβολοῦ, πληθὺς τι γυναικῶν ἑώρατο.
4. Ἀπ' ἀρχῆς, μεχρὶ τοῦτου τοῦ μεροῦς ὁ ἐσχατὸν ἐστὶ.
5. Ἀνεὺ μὲν γὰρ πράξεως οὐκ ἂν γένοιτο τραγωδία. ἀνεὺ δὲ ἡθῶν μένοίτ' ἂν.
6. Μεταξὺ ἡμῶν καὶ ὑμῶν.
7. Οὔτε συμπόσιον ἀνεὺ ὁμονοίας, οὔτε πλοῦτος χωρὶς ἀρετῆς ἡδονὴν ἔχει.
8. Πολεῶς τὸ καλούμενον δὴ τοῦτο νόμος, ἀνεὺ πειθούς τῶν χρωμένων, συγγραμμά ἐστιν ἄλλως κενόν.
9. Τοῦτι τὸ κακὸν οὐ πορῶ μελαγχολίας ἐστὶ.
10. Καὶ Φωνῆς διχα, θαυμάζεται ποτε ψιλὴ καθ' ἑαυτὴν ἡ ἐννοία, δι' αὐτὸ τὸ μεγαλόφρον.
11. Τῆς μεγίστης πολεῶς Βαβυλωνος ἐγγυς.
12. Ο δὲ Γαδάτας ὡς ἐγγυς ἦν τούτων τῶν κωμῶν, πέμπει τινὰς προερευνήσομενους.
13. Ἀλλὰ δὲ τῇ ἑῷ, ἀφικνούνται ὁμῶς πρὸς τὴν θαλάσσαν, καὶ ἐσθάντες ἐς τὴν ὁδὸν τὴν Ἐλωρινὴν καλούμενην, ἐπορεύοντο.
14. Γινόντες δὲ οἱ Ἀθηναῖοι ὅτι οὐ λανθάνουσι, κατεθέντο παλιν, πλὴν τριακοντῶν μαλίστ' ἀνδρῶν.
15. Ἀνεὺ δέ σου, καὶ οἰκαδὲ ἀπιέναι φοβούμεθα.
16. Καὶ ὁ μὲν Ἀσσυρίος διώξας ἀχρεῖς οὐ ἀσφαλὲς φέτο εἶναι, ἀπετραπέτο.
17. Οἱ μὲν οὖν Ἀσσυριοὶ, καὶ οἱ σὺν αὐτοῖς, ἐπεὶ δὲ ἐγγυς ἀλλήλων τὰ στρατευματὰ ἐγίνετο, ταφρον περιεβαλλόντο· ὅπερ καὶ νῦν ἐτι οἱ βαρβαροὶ βασιλεῖς ποιοῦσιν, ὅποταν στρατοπεδεύωνται.
18. Τὸ μὲν πρῶτον οὗτιν ἑαυτὸν ἀπεκαλεῖ· ἐπεὶ δὲ διεφυγε, καὶ ἔξω ἦν βέλους, Ὀδυσσεὺς ὀνομαζεσθαι ἐφῆ.
19. Ἐν δὲ τῷ κακῷ, οἷα εἰκος, ἀνεμνησθήσαν καὶ τοῦ δὲ τοῦ ἐποῦς, Ἡξεὶ Δωριακὸς πόλεμος, καὶ λοιμὸς ἀμ' αὐτῷ.
20. Ὁρᾶς οὖν, ἐφῆ, καὶ ἐμπρόσθε τοῦ αἰσούου ἐκείνου, τόπον τινα, ὅς δοκεὶ καλὸς τε εἶναι, καὶ λειμῶνοειδὲς, καὶ φωτὶ πολλῷ καταλαμπομένος;

21. Εὐ εἰρηται, τὸ με ἄμα ἀρχὴ παν τέλος καταφαίνεσθαι.
22. Ἀνευ τε σωματῶν ζῶσι τὸ παραπὰν εἰς τὸν ἐπειτα χρόνον, καὶ εἰς οἰκῆσεις ἐτι τούτων καλλίους ἀφικνούνται.
23. Οὐκ οὖν ἐπεὶ δὴ ἀπάντων σχεδὸν ἡδὴ τῶν βίων ἐπειραθῆς, καὶ πάντα οἰσθα, λέγοις ἀν ἡδὴ σαφῶς, ἰδία μὲν τὰ τῶν πλουσιῶν.
24. Οὐτε πολεμεῖ τοῖς πελάς οὐδεὶς, νουν ἔχων, ἐνεκεν αὐτοῦ τοῦ καταγωνισασθαι τοὺς ἀντιταττομένους οὐτε πλεῖ τα πελαγῇ, χάριν τοῦ περαιωθῆναι μόνον· καὶ μὴν οὐδὲ τὰς ἐμπειρίας καὶ τεχνὰς αὐτῆς ἐνεκα τῆς ἐπιστήμης ἀναλαμβάνει· πάντες δὲ πράττουσι πάντα, χάριν τῶν ἐπιγενώμενον τοῖς ἐργοῖς ἡδεῶν, ἢ καλῶν, ἢ συμφερόντων.
25. Ορίσατε μοι, μέχρι πόσων ἐτῶν δεῖ νομίζειν, νέους εἶναι τοὺς ἀνθρώπους.
26. Τίς γὰρ ἀνευ ταύτης μάθοι τί ἀγαθόν;
27. Τὰ γέ μὴν ἱματῖα οἱ μεταβαλλόμενοι, ψυχὰς καὶ θάλας ἐνεκα μεταβάλλονται.
28. Καὶ νῆ τὸν κύνα, ὦ ἄνδρες Ἀθηναῖοι, ἡμῖν ἐγὼ ἐπάθον τε τοιοῦτον.

CHAP. XVI.

1. ἮΚΟΥΣΕ τούτο αὐτὸν πεποίηκεναι τὸ σημεῖον.
2. Ὁ τίς ἀν παλιν, ἀγαθόν εἶναι καὶ τὸν πλούτον αὐτὸν ἀπεφαίνετο.
3. Ἐδοξε κατὰ τὴν ἀξίαν ἑκάστον τιμασθαι, Κύρον δὲ τὸν κρινόντα εἶναι.
4. Πάντα ἱκανὰ προσήγον, ὥς δειπνήσαι καλῶς ἀπάσαν τὴν στρατίαν.
5. Ἐγωγε σε, ἡδὴ ἐμβάλων ἐς τὸν μυλωνά, πείσω εἶναι δεσποτῆς.
6. Τῶν μὲν λόγων ἐφῆ κύριος αὐτὸς εἶναι, τῶν πράξεων τὴν τύχην.
7. Εἶτα, τοιοῦτος ὢν, ζῆν ἠθέλες;

8. Τα περί το σῶμα μέχρι τῆς χρείας ψυχῆς, παραλαμβάνειν.

9. Φόβος, καὶ νόμος ἱκανὸς ἐρωτὰ κωλύειν.

10. Βραδύως μὲν φίλος γίνου, γενομένος δὲ πειρῶ διαμένειν· ὁμοίως γὰρ αἰσχροῦ, μηδὲνα φίλον εἶναι, καὶ πολλοὺς ἑταίρους μεταλλάττειν.

11. Ἐτοιμὸς λέγειν· ἤδη γοῦν το μεμνησθαι καὶ διεξιέναι τι περὶ αὐτοῦ.

12. Καὶ ἡρξάτο πάλιν διδάσκειν πρὸς τὴν θαλάσσαν· καὶ συνηχθῆ πρὸς αὐτὸν λαὸς πολὺς· ὥστε αὐτὸν, ἐμβάντα εἰς πλοῖον, καθίσθαι ἐν τῇ θαλάσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν θαλάσσαν ἦν.

13. Ἡ δὲ λαλία, εἰ τις αὐτὴν ὀρίζεσθαι βούλοιτο, εἶναι ἀνδοξίαν ἀκρασία τοῦ λόγου. Ὁ δὲ λαλὸς, τοιοῦτος τις, οἷος τῷ ἐντυχάνοντι εἰπεῖν, ὅτι αὐτὸς πάντα οἶδε.

14. Ἀποσπᾶντες δὲ ὁμῶς τοῦ δικαστηρίου, πρὸς τὸ κολαστήριον ἀφικνουμένθα· ἐνθα δὲ, ὦ φίλε, πολλὰ καὶ ἐλεεινὰ ἦν ἀκούσαι τε καὶ ἰδεῖν.

15. Ὁ δ' εἰς τοῦθ' ὕβρεως ἐληλυθεν, ὥστ' ἐπιστέλλειν Εὐβοέυσιν ἡδὴ τοιαύτας ἐπιστολάς.

16. Σοφοκλῆς εἶπεν, αὐτὸς μὲν οἷους δεῖ ποιεῖν, Εὐριπίδης δὲ, οἷοι εἰσι.

17. Κρείσσον λιμῷ ἀποθάνειν ἀλυπὸν καὶ ἀφόβον γενομένον, ἢ ζῆν ἐν ἀφθονοῖς, ταρασσομένον· κρείττον δὲ τὸν παῖδα κακὸν εἶναι, ἢ σκακοδαίμονα.

— 18. Καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελισασθαι με δεῖ τὴν βασιλείαν τοῦ Θεοῦ, ὅτι εἰς τοῦτο ἀπεσπάλμαι.

19. Καὶ ὁ Κυρὸς δὲ, εἰτι, πού, καλὸν ἰδοὶ εἰς τὴν στρατίαν, τοῦτο κτῶμενος ἐδώρειτο τοῖς ἀξιώτατοῖς· νομίζων ὅ, τι καλὸν καγαθὸν ἔχοι τὸ στρατεύμα, τοῦτοῖς ἅπασιν αὐτὸς κεκοσμησθαι.

20. Ἐκ δὲ τοῦ Γαδάτα ἱππικοῦ, τῶν δυνατῶν τις ἀνδρῶν, ἐπεὶ ἔωρα αὐτὸν ἀφελήκοτα, ἀπὸ τοῦ Ἀσσυρίου, ἐνομίσεν εἰτι οὗτος παθῶι, αὐτὸς ἀν λαβεῖν, παρὰ τοῦ Ἀσσυρίου, πάντα τὰ Γαδάτα.

21. Παιεῖν μὲν γὰρ δεῖ το ὁμοσε γιγνομένον, φυλαξασθαι δὲ το ἐπιφερομένον· ὥστε οὐ ξάδιον ἔνρειν τι, ἐν τῇ θηρᾷ ἀπέσσι, τῶν ἐν πολεμῷ παρόντων.

22. Ὅταν δὲ συγκινδυνεύσαι φίλῳ ἢ πατρίδι, μὴ μαντευεσθαι, εἰ συγκινδυνεύτεον· καὶ γὰρ ἀν προειπῇσι ὁ μαντις, Φαῦλα γεγενῆσθαι τα ἱερά, δηλὸν ὅτι ὁ θάνατος σημαίνεται, ἢ πληρωσίς μερὸς σώματος, ἢ Φυγή.

23. Παρεστ' ουν, εφ' η, επι τας θυρας, κοσμηθεντες ταις στολαις ταυταις, πριν ηλιον ανατελλειν, και καθιστασθε ως αν υμιν Φεραυλας ο Περσης, εξαγγειλῃ παρ' εμου.

24. Και ο μεν τοιαυτη αιτια ετεθηκει, ηκιστα δη αξιος ων των γε επ' εμου Ελληνων, ες τουτο δυστυχιας αφικεσθαι.

25. Και συ μεν ταυτα τα βιβλια πεμπειν, όταν σοι δοκη, μαλλον δε κομιζειν. Ου γαρ αν αποστειν, του πολλακις δεισθαι σου, την προς ημας οδον της ετερωτε προκριναι καν ει μηδεν δι' αλλο, την τε παλαιαν συνθηειαν, και τον αερα, μετρίωτατον οντα.

26. Ην εβελησω, εγω μεν εκ του ουρανου σειραν καθισω, υμεις δ' ην αποκρεμασθεντες κατασπαν βιαζησθε με, ματην πονησετε· ου γαρ δη καθελκυσετε.

27. Προς το μετριων δεισθαι πεπαιδευμενος ουτως, ωςτε πανυ μικρα κεκτημενος, πανυ ραδιως εχειν αρκουντα.

28. Ουδε πωποτε υπεσχετο διδασκαλος ειναι τουτου, αλλα ελπίζειν εποιει τους συνδιατριβοντας εαυτω, μιμουμενους εκεινον, τοιουσδε γενησεσθαι.

29. Ο ρητωρ Δημιας προσερχεται, ψηφισμα εχων εν τη δεξια, και συγγενης ημετερος ειναι λεγων.

30. Θαυμαζω ουν, οπως ποτε επεισθησαν Αθηναιοι, Σωκρατην περι τους θεους μη σωφρονειν.

31. Τι ηδν οισθα, μηδεν τουτων ενεκα πραττειν εβελουσα; ητις ουδε την των ηδεων επιθυμιαν αναμενεις, αλλα, πριν επιθυμηςαι, παντων εμπιμπλασαι· πριν μεν πεινην εσθιουσα, πριν δε διψην, πινουσα.

CHAP. XVII.

1. Τῷ ποταμῷ ετι ισχυροτερα εσιν η πολις η τοις τειχεσι.

2. Ηκουον δ' αυτους, επωδαις τε και τελεταις τισιν, ανοιγειν του αδου τας πυλας.

3. Πολλῶ δ' αν ομαι μαλλον εγελας, ει εθεασω τους, παρ' ημιν βασιλεας και σατραπας, πτωχευοντας παρ' αυτοις.

4. Ομοιωσ αισχερον νομιζε, των εχθρων νικασθαι ταις κακοποιαις, και των Φιλων ηττασθαι ταις ευεργεσιας.

5. Πολλοις δε προ ημων ο τοπος εξειργασται.

6. Κατηγορουσι, και καταμαρτυρουσι και διελεγχουσι τα πεπραγμενα ημιν παρα τον Ειον.

7. Πολλα ὑψη δίχα παθούς, ὥς, πρὸς μυριοῖς ἀλλοῖς, καὶ τὰ, περὶ τοὺς Ἀλῶνδας, τῷ Ποιητῇ παρατετολμημένα.

8. Λέξει καὶ διανοίᾳ πάντας ὑπερβέβληκε.

9. Ὡς το μὲν πῦρ τοὺς ἀπτομένους καίει, οἱ δὲ καλοὶ καὶ τοὺς ἀποθὲν θεωμένους ὑφαπτουσιν ὥστε αἰθεσθαι τῷ ἐρωτῇ.

10. Εἶγε καταπολυτῆς τῶν πρῶγων ἀρετῆς ἀπολείπομεθα, λυπη μὲν ἀν εἰη κακείοις, εἰ τις αὐτοῖς ἐστὶν αἰσθησίς· αἰσχυρὴ δ' ἡμῖν αὐτοῖς τοσῶ δὲ μείζων, ὅσῳ καὶ τὸ γένος περιφανεσάτον.

11. Ἐκεῖνα μὲν ἅπαντα νομῶ τετακται.

12. Ἀγε τοῖνυν, σκοπῶμεν τὰ ἐμοὶ πεπραγμένα πάντα καθ' ἐν ἑκάστον. οὕτω γὰρ δὴ μαλίστ' αὖ δὴλον ἐστί, ὅ, τι τε αὐτῶν ἀγαθὸν ἐστὶ, καὶ ὅ, τι κακόν.

13. Τὰ μεγίστα, οἷς ψυχαγωγεῖ ἡ τραγωδία, τοῦ μυθοῦ μέρη ἐστί.

14. Τὰ μὲν ἐφ' ἡμῖν ἐστί, Φυσεῖ, ἐλευθερά, ἀκολυτά, ἀπαρεμποδίστα.

15. Μονοὶ, ταῖς μεγαλαῖς πράξεσιν, χρόνον καὶ φθόνον νικησάντες.

16. Ὁ μὲν οὖν Κύρος, ὥς εἶδεν, ἀναπηδήσας ἐκ τῆς ἐδρας, ὑπὴν-
τα τε αὐτῷ, καὶ ἐδεξιούτο· οἱ δ' ἄλλοι, μὴδὲν εἰδότες, ἐκπεπληγ-
μένοι ἦσαν τῷ πραγματί.

17. Ἦγού τεν παιδεῖαν τοσοῦτ' ἄλλοι μείζον ἀγαθὸν εἶναι τῆς ἀπαι-
δευσιας, ὅσῳ, τὰ μὲν ἀλλὰ μοχθήρα πάντες, κερδαινόντες, πρᾶτ-
τοῦσι· αὐτὴ δὲ μόνῃ καὶ προσημίωσεν τοὺς ἐχόντας.

18. Οὐκ ἀξίον δ' ἐπὶ τούτου τοῦ τοποῦ, παραλίπειν ἐν τι τῶν ἡμῖν τεθεωρημένων, ἐστί δὲ παννύχιον.

19. Καίτοι εἶγε χρεὶ τεκμαίρεσθαι τῇ τε ἡσυχίᾳ πολλῇ ἐτι οὐ-
σῇ, καὶ τῷ κρυεῖ, μὴδεπὼ με τὸ ὀρθρινόν, ὥσπερ εἰωθεν ἀποκναιον-
τι, οὐδεπὼ μεσαι νυκτὲς εἰσιν.

20. Καὶ πολλοὶ, καὶ τῆς τῶν βραχυτέρων ξίφων χρησεως στερη-
θέντες, τοῖς τε χερσὶ καὶ τοῖς στόμασι ἀντ' ἐκείνων ἡγωνίζοντο,
κατασπῶντες τοὺς ἀντιπαλοὺς, δακνόντες, σπαραττόντες, ἅτε καὶ τῷ
μεγεθεὶ τῶν σωματῶν πολὺ αὐτῶν ὑπερέχοντες.

21. Ἐγὼ εἰμι μὲν οὐτὶ ποσὶ ταχύς, οὐτε χερσὶν ἰσχυρός· γιγ-
νωσκῶ δὲ, ὅτι, ἐξ ὧν ἂν ἐγὼ τῷ ἐμῷ σωματι ποιεσῶ, οὐκ ἂν κριθεῖ-
ην οὐτε πρῶτος, οὐτε δευτέρος, οἰομαὶ δὲ οὐδὲ χιλιόστος, ἰσὼς δὲ οὐ
δὲ μυριοστός.

22. Νῦν δὲ ἡμῖν καὶ δεδεικται μάχη, ἣν ἐγὼ ὄρω πάντας ἀν-
θρώπους· Φυσεῖ ἐπιστάμενους, ὥσπερ γὰρ καὶ ταλλὰ ζῶα ἐπιστάται
τίνα μάχην ἑκάστω, οὐδὲ παρ' ἑνὸς ἀλλοῦ μαθόντα, ἢ παρὰ τῆς
Φυσεως· οἷον ὁ βὺς κερατὶ παιεῖν· ὁ ἵππος, ὄπλῃ· ὁ κύων, στόματι
ὁ κάπρος, ὀδόντι.

23. Ο δε Κυρος, ως ηκουσεν ὅτι πρὸς τὸν Ἰνδὸν πολλακίς οἱ Χαλδαῖοι ἐπορευόντο, ἀναμνησθεὶς ὅτι ἦλθον παρ' αὐτοῦ, κατασκεψόμενοι, εἰς Μήδους, τὰ αὐτῶν ἔπραγματα, καὶ ὤχοντο πρὸς τοὺς πολεμίους, ὅπως αὐ καὶ τὰ ἐκείνων κατιδῶσιν, ἐβούλετο μαθεῖν τὸν Ἰνδὸν τὰ αὐτῶ πεπραγμένα.

24. Ἐγὼ ἐκ παιδίου εὐθὺς μὲν προβαλλεσθαι ἠπιστάμην πρὸ τούτου, ὅτῳ ὤμην πληγήσεσθαι· καὶ εἰ μὴ ἄλλο οὐδὲν ἔχοιμι τῶ χεὶρε προέχων, ἐνεποδίζον, ὅ, τι ἠδυναμην, τὸν παιοντα.

25. Τὰ μὲν γὰρ ἀλλὰ ζῶα σχεδὸν ἀτεχνά παντ' ἐστὶ, πλὴν ὀλίγων δὴ τινῶν ἐν αὐτοῖς, ἀλλὰ καὶ τὰυτα φύσει μᾶλλον ἢ προαιρεσεὶ τεχνῶν εὐτυχήκεν.

26. Τῶν ζῶων, τὰ μὲν τῇ ἐπιθυμίᾳ τοῦ φαγεῖν ἀγομενά πρὸς τὸ δελεᾶρ, ἀλίσκεται· τὰ δὲ ποτῶ ἐνεδρευεταί.

27. Παντῶν ἀποστέρεισθαι λυπηρὸν ἐστὶ καὶ χαλεπὸν· ἄλλως τε, καὶ ὑπ' ἐχθροῦ τῷ τούτῳ συμβαίνει· μαλίστᾳ δὲ τῆς παρ' ὧν εὐνοίας καὶ Φιλανθρωπίας, ὅσῳ περ καὶ τὸ τυχεῖν τούτων μεγίστον ἐστὶ.

28. Οὐ γὰρ ἀξιώμασι πολιτικοῖς, οὐδὲ γένους ὑπεροχαῖς, οὐδὲ πλούτῳ τοὺς ἀρίστους ὁ Θεὸς εἰθίσαι κρινεῖν.

29. Τῷ δὲ Μινῶϊ μίᾳ τις καὶ πρὸς χάριν ἐδικασθῇ δίκη.

CHAP. XVIII.

1. ΜΕΓΑΛΗΣ φύσεως ὑποφερομένης ἡδὴ ἰδίον ἐστὶν, ἐν γὰρ τὸ Φιλομυθόν.

2. Τούτου μὲν τοῦ ἀνθρώπου ἐγὼ σοφώτερος εἰμι.

3. Οὐκ ἐστὶ ἀνοίας οὐδὲν τολμηροτέρων.

4. Εἰκος δὴ, Φιλοκαλὸν ὄντα σέ, μὴδὲν τῶν ἀξίων θεᾶς ἢ ἀκοῆς παραλιπεῖν.

5. Ἐννοῶ ὅτι ἐξεληλυθᾶσι μὲν σὺν ἡμῖν οἱ μὲν καὶ βελτίονος, οἱ δὲ καὶ μείονος ἀξιοί.

6. Ἀπᾶς μὲν ἐστὶ λόγος ματαῖος, πράξεων ἀμοῖρος γενομένος.

7. Τοῦ δὲ ἡδίστου ἀκουσματος, ἐπαινοῦ σεαυτῆς, ἀνηκούος εἰ. καὶ τοῦ ἡδίστου θαύματος ἀθεατοῦ.

8. Ὑπο δὲ ἀλλοφυλοῦ ἀνθρώπου ἀρχεσθαι, καὶ τῆς ἡγεμονίας ἀποστέρεισθαι, ἀναξίον νομίζουσιν εἶναι, καὶ τῆς τῶν Ἑλλήνων δοξῆς, καὶ τῆς τῶν προγόνων ἀρετῆς.

9. Ἄνδρος δ', εφη, τῇ θυγατρὶ, μὴ φοβου ὡς ἀπορησεις, ἀξίου ταύτης.

10. Εἰς τὸ πειθόμενους ἀνθρώπους εἶχειν, οὐδεν ἐστὶ ἀνυσιμωτερον, τοῦ φρονιμωτερον δοκεῖν εἶναι τῶν ἀρχομένων.

11. Οὐκ ἐστὶ δούλος μείζων τοῦ κυρίου αὐτοῦ, οὔτε ἀποστόλος μείζων τοῦ πεμφάντος αὐτόν.

12. Ποτερον προεχουσι οὗτοι οἱ μαθηματικοί, πρὸς τὸ βελτίους γενεσθαι τῶν ἄλλων ἀνθρώπων;

13. Ἡ περὰ δέ σοι θερμὸν εἶναι μέση ἡ ὀπίσσογραφοῦ βιβλίων· καὶ οὕτως ἔχων, εὐδαιμονέστερος εἶναι φήσεις τοῦ μεγάλου βασιλέως.

14. Ἐγὼ μὲν ἡσυχασομαι σοί, καὶ πολὺ ἀφωνότερος εἶσομαι τῶν ἰχθύων.

15. Εἰ μὲν κρεῖττον εὐρίσκεις, ἐν τῷ ἀνθρώπινῳ βίῳ, δικαιοσύνης, ἀληθείας, σωφροσύνης, καὶ ἀνδρείας, ἐπ' ἐκεῖνο, ἐξ ἑλῆς τῆς ψυχῆς τραπομένος, τοῦ ἀρίστου ευρίσκομένου ἀπολαυε.

16. Βραχεία ἐστὶ συλλαβὴ ἢ ἐχούσα βραχὺ φωνὴν ἢ βραχυνο-
μενον, μὴ ἐπὶ τέλους λέξεως· οὕτως ὡς, μεταξὺ αὐτῆς καὶ τοῦ ἐν
τῇ ἑξῆς συλλαβῇ φωνηέντος, μὴ ὑπάρχειν συμφωνὰ πλείονα ἑνὸς
ἀπλου, ἀλλ' ἦτοι ἓν, ἢ μὴδὲ ἓν.

17. Ὁ πατήρ μου ὁ δέδωκώς μοι μείζων πάντων ἐστὶ, καὶ οὐδεὶς δύναται ἀρπαγεῖν ἐκ τῆς χειρὸς τοῦ πατρὸς μου.

18. Τῶν πραγμάτων πρεποὶ ἀν τὰς φωνὰς εἶχειν ἀξίας.

19. Ἡ μὲν γὰρ τύχη αὐτοῖς χρήματα, καὶ δοξάν, καὶ φίλους ἐνεχειρίσεν· οἱ δὲ σφας αὐτοὺς ἀναξίους τῆς ὑπαρχούσης εὐδαιμονίας κατέστησαν.

20. Ἴδιον ἀνθρώπου φιλεῖν καὶ τοὺς πταίοντας· τοῦτο δὲ γίνε-
ται, ἐὰν συμπροσπιπτῇ σοί, ὅτι καὶ συγγενεῖς, καὶ δι' ἀγνοίαν, καὶ
ἀκόντες ἁμαρτανουσι καὶ ὡς μετ' ὀλίγον ἀμφοτεροὶ τεθνήξετε· καὶ
πρὸ πάντων, ὅτι οὐκ ἐβλάψε σε· οὐ γὰρ τὸ ἡγεμονικὸν σου χεῖρον
ἐποίησεν ἢ πρόσθεν ἦν.

21. Ἐμοὶ μὲν δὴ Σωκράτης ἐδοκεῖ τιμῆς ἀξίος εἶναι τῇ πόλει, μᾶλλον ἢ θανάτου.

22. Ὁρᾷ τοὺς ἀνδρας σπασιαζόντας ἀλλήλοισι, καὶ χαλεπωτερον
χρῶμενους τῶν μὴδενὸς ἀξίων ἀνθρώπων.

CHAP. XIX.

1. ΟΤ των επιχωρίων πολλοί ισάσι τι ποτε, αὐτὴ ἡ μυθολογία δοξαίτο.
2. Εἰ ἐκεῖ των πολεμιῶν ἐστὶ τὸ κρατίσθον.
3. Απεκτεῖναν ἐγγὺς τριακοντα των φίλων.
4. Οἶμαι αὐτὸν εὐδαιμονεστάτον γεγενεῖναι ἀνθρώπων, των ἐν μακρῷ τῷ ἐμπροσθεν χρόνῳ τεθρυλλημένων.
5. Ἦσαν τινες των γραμματεῶν ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν, λεγόντες· Τὸ οὗτος οὕτω βλασφημεῖ; τίς δύναται ἀφιεῖναι τὰς ἀμαρτίας, εἰ μὴ ὁ Θεός;
6. Τὸ δὲ πάντων μεγίσθον καὶ καλλίσθον, τὴν μὲν σὴν χώραν αὐξανομένην ὄρας, τὴν δὲ των πολεμιῶν μειουμένην.
7. Νομίζε μὴδὲν εἶναι των ἀνθρωπίνων βεβαίον· οὕτω γὰρ οὐτ' εὐτυχῶν εὖ περὶ χαρῆς, οὐτε δυστυχῶν περὶ λυπῆς.
8. Θυγάτηρ τῆμερον ἐσίω γενεθλῖα, καὶ παρεκάλεσα των φίλων μάλα πολλούς.
9. Ὡς περ τὰ των νυκτερίδων ὄμματα πρὸς τὸ Φεγγὺς ἔχει, τὸ μεθ' ἡμέραν, οὕτω καὶ τῆς ἡμετέρας ψυχῆς ὁ νοῦς πρὸς τὰ τῆ Φύσεως, φανερώτατα πάντων.
10. Ἐπίστευε δὲ των ξυνόντων αὐτῷ τοὺς ἀποδεξαμένους ἅπερ αὐτὸς ἐδοκιμαζεν, ἑαυτῷ τε καὶ ἀλλοῖς φίλους ἀγαθοὺς εἶσθαι.
11. Ὅν περ οἶμαι καὶ ἐπὶ των χειμῶνων τυπῶν ὁ ποιητής, ἐκλαμβάνει των παρακολουθούντων τὰ χαλεπώτατα.
12. Ἐν τῇ Λιβύῃ, Καρχηδονιοὶ μὲν ἀρχοῦσι, Λίβυες δὲ ἀρχοῦνται· τούτων οὖν ποτέρους ἡδίων οἶει ζῆν; ἢ των Ἑλλενῶν, ἐν οἷς καὶ αὐτὸς εἰ, ποτέροι σοὶ δοκοῦσιν ἡδίων, οἱ κρατοῦντες ἢ οἱ κρατούμενοι, ζῆν;
13. των ὄντων ἀγαθῶν καὶ καλῶν οὐδὲν, ἀνεὺ πόνου καὶ ἐπιμελείας, θεοὶ διδασκὶν ἀνθρώποις.
14. Ὁ δὲ Κύρος καλεσας τινὰς των παρόντων, ὑπηρετῶν, εἶπατε μοι, ἐφῆ, ἑώρακε τίς ὑμῶν Ἀβραδάτην; θαυμάζω γὰρ, ἐφῆ, ὅτι πρὸσθεν θαμιζῶν ἐφ' ἡμᾶς νυν οὐδαμῶς φαίνεται. Τῶν οὖν ὑπηρετῶν τίς ἀπεκρίνατο, ὅτι, ὦ δεσποτά, οὐ ζῇ, ἀλλ' ἐν τῇ μάχῃ ἀπεθάνεν, ἐμβαλὼν τὸ ἄρμα εἰς τοὺς Αἰγυπτίους.
15. Πάντων ἀνθρώπων ἐγκρατεστάτος ἦν.
16. Κριτίας μὲν των, ἐν τῇ ὀλιγαρχίᾳ, πάντων πλεονεκτεστάτος τε καὶ βικαιοτάτος ἐγένετο.

CHAP. XX.

1. ΤΑΥΤΑ και τα παραπλησια τουτοις ειπων κατεβην.
2. Ιδου γυμνος ειμι, ὡς ὄρας, και ισοστας τοις αλλοις νεκ-
ροις.
3. Εν μεν ηδη τουτ' εχω, ὅτι ομοιος ειμι σοι.
4. Βουλομαι τοινυν επανελθειν εφ' ἃ ἐξης επολιτευομην. Και σκοπειτε εν τουτοις παλιν αυ, τι τη πολει βελτιστον ην.
5. Η ου συ και τους αγωνας, εφη, πρειπας και τα αθλα ΑΛ-
λα μα Δί', εφη ὁ Κυρος ουχ' ὁμοια ταυτα εκεινοις. Α μεν αν
στρατευομενοι κτησωνται, κοινα ἑαυτοις ἡγησονται ειναι.
6. Αλλελοις περι λογων αμφισβητειν μεν, εριζειν δε μη.
7. Ει μη τις ονομασι χαιρει κενois.
8. Ο ουν οχλος ὁ ἐσῶς και ακουσας, ελεγεβροντην γεγονεναι.
Αλλοι ελεγον, Αγγελος αυτω λελαληκε.
9. Εκεινα νυν τουτω δουλευουσι, καθαπερ ὁυτος εκεινοις προτε-
ρον.
10. Τι μοι οργιζῃ;
11. Ησαν δε τῷ Κροισῷ δυο παιδες.
12. Το, ανδρα αρχοντα πασι χαλεπαινειν τοις αρχομενοις, του-
το εμοιγε δοκει μεγα ἁμαρτημα, ειναι.
13. Ο μεν δη μεγας ἡγεμων εν ουρανῷ Ζευς, ελαυνων πληνον
αρμα, πρωτος πορευεται, τῷ δε ἐπεται στρατια θεων και δαιμονων.
14. Ουδ' αἱ παρα των θεων επικουριαι τοις προδοταις βοηθουσιν.
εικοτως ουδεν γαρ προτερον αδικουσιν, η περι τους θεους ασεβουσι.
15. Επει παρεισεδυ πρωτον εις την πολιν αργυρου και χρυσου
ζελος, και συνηκολουθησε του πλουτου τη μεν κτησει πλεονεξια, και
μικρολογια. τη δε χρεσει και απολαυσει τρυφη και μαλακια
και πολυτελεια.
16. Και ιδου ανηρ απο του οχλου εβοησε λεγων· Διδασκαλε, δε-
ομαι σου, επιβλεψαι επι τον υιον μου, ὅτι μορογενης μοι ἐστί.
17. Εαν εμοι διακονη τις, εμοι ακολουθειτω, και ὅπου ειμι εγω,
εκει και ὁ διακονος ὁ εμος ἐσται· και εαν τις εμοι διακονη, τιμησει
αυτον ὁ πατηρ.
18. Ερχεται Φιλιππος και λεγει τῷ Ανδρεα, και παλιν Ανδreas
και Φιλιππος λεγουσιν τῷ Ιησου. Ο δε Ιησους απεκρινατο αυτοις,
λεγων, Εληλυθεν ἡ ὥρα, ινα δοξασθῃ ὁ υἱος του ανθρωπου.
19. Λεγει αυτω Σιμων Πετρος· Κυριε που ὑπαγεις; Απεκρι-
θη αυτω ὁ Ιησους, ὅπου ὑπαγω, ου δυνασαι μοι νυν ακολουθησαι·

ὑψερρον δε ακολουθησεις μοι.

20. Ἰδου δη, Μενιππος οὗτος δικασει ποτερος ευμορφοτερος εστιν. Ειπε, ω Μενιππε, ου καλλιων σοι δοκω;

21. Τοπηγοριας, τε γαρ ἡ χυσις, και επιλογοις, και παραβασει, και τοις φραστικοις ἀπασι, και επιδεικτικοις, ιστοριας τε, και φυσιολογιας, και ουκ ολιγοις αλλοις μερεσιν ἀρμοδιος.

22. Οραν εφη τους πολλους των μεν κτηματων, και πανυ πολλων αυτοις οντων, το πληθος ειδοτας.

23. Ουτε τω καλως αγρον φυτευσαμενω δηλον, ὅστις καρπωσεται· ουτε τω καλως οικιαν οικοδομησαμενω δηλον, ὅστις οικησει.

24. Αναχαρσις ποτε προς τινος ονειδιζομενος, ὅτι βαρβαρος ειη και Σκυθης· εμοι μεν, εφη, ἡ πατρις ονειδος (εστι), συ δε τη πατριδε.

25. Και ὁ Χαρικλης, οργισθεις αυτω, επειδαν, εφη, ω Σωκρατες, αγνοεις, ταδε σοι ευμαθεστερα φροντα προαγορευομεν, τοις νεοις ὅλως μη διαλεγεσθαι.

26. Οποσοις των επετηδευματων ουκ εστι το τελος βιωφελες· ταυτ' ουκ εισι τεχναι.

27. Πρεσβειαι πανταχθεν αφικνουντο, συνηδομενων ἀπαντων τη Ρωμαιων ὑπο Περτινακι αρχη.

28. Θαυμασια μεν ισως δοξω λεγειν, ει Κυρω συμβουλευσω τι ειπειν ὑπερ ἡμων, ὅταν τα ὅπλα λαμβανωσιν οἱ ἡμιν μελλοντες συμβαχεισθαι.

CHAP. XXI.

1. ΤΗΣ κεφαλῆς εφηφατο.

2. Χωριζεται του θεου.

3. Κακουεργου μεν εστι, κριθεντα αποθανειν· στρατηγου δε, μαχομενον τοις πολεμιοις.

4. Γυνη τις, ακουσασα περι του Ιησου, ελθουσα εν τω οχλω οπισθεν, ἡφατο του ἱματιου αυτου, λεγουσα εν ἑαυτη, Οτι καν του ἱματιου αυτου ἄψωμαι, σωθησομαι.

5. Αισχρον των μεν οικετων αρχειν, ταις δε ἡδοναις δουλευειν.

6. Ἀμην λέγω ὑμῖν, εἰσι τινες τῶν ᾧδε ἐσώτων, οἱ τινες σὺ μὴ γευσσονται θανάτου, ἕως ἂν ἰδῶσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχομένον ἐν τῇ βασιλείᾳ αὐτοῦ.

7. Πολὺς ἐστὶν ἡς ἤρχε, Σῶρας ὀνομα, ἀνὴρ γενούς βασιλικού, ὅτε καὶ Βακτριῶν ἤρξεν Εὐκρατίδης, ὀνομα δὲ τῇ πολεὶ Περσίουδα.

8. Τὰν ἀποντῶν Φιλῶν μεμνήσο, πρὸς τοὺς παρόντας, ἵνα δοκῇς μὴδε τούτων ἀποντῶν ὀλιγωρεῖν.

9. Ἄλλος καταφρονεῖν χρημάτων παρεκελευέτο, καὶ ἀδιαφοροῦν οἰεσθαι τὴν κλήσιν αὐτῶν.

10. Ἐνταῦθα δὴ οἱ μὲν ἐβαλλον τοῖς βωλοῖς, καὶ ἐστὶν οἱ ἐτυγχαῖνον καὶ θωρακῶν, καὶ γεγῶν, οἱ δὲ καὶ μηρῶν, καὶ κνημίδος.

11. Ἐθελουσίον, ἐφῆ, ἐστὶ καὶ ἐρᾷ ἕκαστος ὧν ἂν βουλευτῇται.

12. Ἀλλὰ τὸν ἕτερου ἐπιμελοῦμενον, τοῦ ἕτερου ἀμελεῖσαι πασα ἀναγκή.

13. Ἀν δὲ καὶ παραθεντῶν σοὶ μὴ λάβῃς ἀλλ' ὑπερίδῃς, τότε οὐ μόνον συμποτῆς τῶν θεῶν ἐσῇ, ἀλλὰ καὶ συναρχῶν.

† 14. Οὐτε τῷ πολιτικῷ δηλον, εἰ συμφέρει τῆς πόλεως προστάτειν, οὐτε τῷ δυνατοῦς ἐν τῇ πολεὶ κηδεσῆας λαβόντι δηλον, εἰ διὰ τούτους στερησεται τῆς πόλεως.

15. Φεῦ τοῦ ταχούς· πανταχοθεν συνθεοῦσι, κεκοιμημένοι καὶ πνευστίωντες, οὐκ οἶδα ὅθεν ὀσφραϊνομένοι τοῦ χρυσίου.

16. Ἀχρεὶ μὲν ἐν παισιν ἦν, ἀκούων Ὀμήρου καὶ Ἡσιόδου πολέμους καὶ σάσεις διηγούμενων, οὐ μόνον τῶν ἡμίθεων, ἀλλὰ καὶ αὐτῶν ἡδὴ τῶν θεῶν.

17. Ὡς δὲ ἡγγίζεν ὁ χρόνος τῆς ἐπαγγελίας, ἡς ἐπηγγειλάτο ὁ Θεὸς τῷ Ἀβραάμ, ἠύξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ· ἀχρεὶ οὐ ἀνέστη βασιλεὺς ἕτερος ἐπ' Αἰγύπτον, ὅς οὐκ ἐμνήσθη τοῦ Ἰωσεφ.

18. Ἐνομοθετεῖ μὴτε κρεῶν γενεσθαι, μὴτε κυάμους ἐσθιεῖν· ἡδίστον ἐμοὶ γούν ὄφον ἐκτραπέζον ἀποφαινῶν· ἐτι δὲ καὶ πειθῶν τοὺς ἀνθρώπους ἐς πέντε ἐτὴ μὴ διαλεγεσθαι.

19. Καὶ πῦρος τοι ἐστὶ θιγόντα μὴ εὐθὺς καίεσθαι, ὁμῶς δὲ ἐγγαγε οὐτε πῦρος ἕκων εἶναι ἄπτομα.

20. Ἦν ὑμῶν αὐτῶν ἐβελήσθητε γενεσθαι, καὶ παύσησθε αὐτὸς μὲν οὐδὲν ἕκαστος ποιῆσειν ἐλπίζων, τὸν δὲ πλῆσιον πανθ' ὑπὲρ αὐτοῦ πράξειν· καὶ τὰ κατεργάσθημενα παλιν ἀναλήψεσθε, κακκείνον τιμώρησεσθε.

21. Θεασάμενοι τινες φιλοσοφόν, καὶ ἀκούσαντες οὕτω τίνος λεγόντος, ὥς εὐ Σωκράτης λέγει; καίτοι τις οὕτω δυνατὸς εἶπειν ὥς ἐκεῖνος; θέλουσι καὶ αὐτοὶ φιλοσοφεῖν.

22. Εἰ οὖν τούτοις τε διαφέρει πασι ἡ τραγωδία, καὶ ἐτι τῷ τῆς τέχνης ἔργῳ, φανερόν ὅτι κρείττων ἀν εἴη, μᾶλλον τοῦ τέλους τυγχάνουσα, τῆς ἐποποιΐας.

23. Ἐν ταῖς ὁμιλίαις ἀπεσῶ, το τίνα τῶν ἑαυτοῦ ἐργῶν ἡ κινδύνων ἐπὶ πολὺ καὶ ἀμετρῶς μεμνησθαι· οὐ γὰρ ὥς σοι ἡδὺ ἐστὶ, το τῶν σῶν κινδύνων μεμνησθαι, οὕτω καὶ τοῖς ἄλλοις ἡδὺ ἐστὶ, το τῶν σοὶ συμβεβηκότων ἀκούειν.

24. Μογή δ' ἀβλαβῆς ἡ τύχη διεξέρχεται, καταγελάσας τῶν ὀλοφύρομενων τε καὶ καλούντων αὐτήν.

25. Ἀλλ' ἄλλῃ τίνα αἰσθήσει ἐφεψῶ αὐτῶν;

26. Λέξω δὲ πρῶτον, ἃ ποτε αὐτοῦ ἤκουσα περὶ τοῦ δαιμονίου διαλεγομένου πρὸς Ἀριστοδήμον.

CHAP. XXII.

1. Ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς, καὶ Ναθαναὴλ.

2. Ἐπὶ τὸν Κροῖσον καὶ Σαρδαναπάλον ἀπειμι, πλησίον οἰκῶσαν αὐτῶν.

3. Ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες πρὸς αὐτοὺς, εἶπον· Εἰ δίκαιον ἐστὶν ἐνώπιον τοῦ Θεοῦ, ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ Θεοῦ, κρινάτε.

4. Οὐ μὰ Δία, ἀλλὰ κεδνοξία, καὶ τυφός, καὶ πολλὴ κορυζὰ· ταῦτα σὲ ἀπηνθρακώσεν.

5. Καὶ εἶπε Κύριος πρὸς Ἰησοῦν, ἰδοὺ ἐγὼ παραδίδωμι ὑποχείριον σοὶ τὴν Ἱερὴν, καὶ τῶν βασιλεῶν αὐτῆς, δυνατοὺς οὕτως ἐν ἰσχυρί. Σὺ δὲ περιστήσον αὐτὴ τοὺς μαχημοὺς κυκλῶ.

6. Ἐνθα καὶ τὸν Γανυμήδην ἀρπασθέντα, ἀφανὴ γενεσθαι λόγος, ἀνθελκόντων αὐτὸν τοῦ ἀδελφοῦ καὶ τοῦ ἐραστοῦ.

7. Καὶ εἶπε πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ· Τέκνον, τί ἐποιήσας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου καὶ γὰρ οδυρῶμενοι καὶ λυπούμενοι ἐζητοῦμεν σέ.

8. Κύρος καὶ Κναξάρης συνταξάμενοι περιεμένον, ὥς, εἰ προσιοίεν οἱ πολεμιοὶ, μαχομένοισι.

9. Ὁ Ποσειδῶν, καὶ ἡ Ἥρα, καὶ ἡ Ἀθηνᾶ ἐπεβουλευσάν ξυνδῆσαι αὐτόν.

CHAP. XXIII.

1. Μηδενι συμφοραν ονειδισης· κοινή γαρ ή τυχη, και το μελλον αορατον.
2. Εκεινος έαυτον τω Γυλιππω παρεδωκεν.
3. Δεικνυουσιν αυτω τους εκει διατριβοντας.
4. Και δη πρωτα. σοι διειμι την γνωμην την εμην, και οθεν ωρμηθην προς την καταβασιν.
5. Μηδε αίρειτε παρανοιας, εναντιον των Ελληνων, τον δημον των Αθηναιων.
6. Καλως και ο Δημοσθενης και ο Διογενης· ο μεν χρυσα προβατα καλων τους πλουσιους και απαιδευτους· ο δε ταις επι των κρημνων συκαις απεικαζων αυτους.
7. Ω ανδρες Αθηναιοι τουτο υμων δεομαι.
8. Τοις μικροις πραγματοις περιτιθεναι μεγαλα και σεμνα ονοματα, ταυτον αν Φαινοιτο, ως ει τις τραγικον προσωπειον μεγα παιδι περιθειη νηπιω.
9. Εν τη Οδυσσεια, παρεικασαι τις αν καταδυομενω τον Ομηρον ήλιω, ου διχα της σφοδροτητος παραμενι το μεγαθος.
10. Ει μεν τι επλημμελησατην Κριτίας, και Αλκιβιαδης, τουτου Σωκρατην ο κατηγορος αιτιαται· οτι δε νεω οντε αυτω Σωκρατης παρεσχε σωφρονε, ουδενος επαινου δοκει τω κατηγορω αξιος ειναι ;
11. Οι δε Χαλδαιοι ήκον, δεομενοι του Κυρου ειρηνην σφισι ποιησαι.
12. Εφανερωσα το ονομα σου τοις ανθρωποις, ους δεδωκας μοι εκ του κοσμου· σοι ησαν, και εμοι αυτους δεδωκας, και τον λογον σου τετηρηκασι.
13. Τις εστι νομος τοσαυτης αδικιας και μισανθρωπιας μεστος ωςτε τον δοντα τι των ιδιων, και ποιησαντα πραγμα Φιλανθρωπον και Φιλοδωρον, της χαριτος αποστερειν.
14. Τι τουτο ; παιεις, ω Τιμων ; μαρτυρουμαι, ω Ηρακλεις, ιου ιου προκαλουμαι σε τραυματος εις Αρειον παγον.
15. Πηδαλιον τη τυχη εδοσαν οι παλαιοι· και τοιν ποδοιν υπεθεσαν βασιν σφαιρικην· εστερησαν δε και (αυτην) τοιν οφθαλμοιν.

CHAP. XXIV.

1. Οἱ πονηροὶ αἰεὶ κακὸν τι ἐργάζονται τοὺς ἐγγυτάτο αὐτῶν οὐκ
τας.
2. Εἶπεν ὁ βασιλεὺς τῷ κορασίῳ, αἰτήσον με ὃ ἐὰν (χρῆμα) θέ-
λῃς, καὶ δώσω σοι.
3. Φέρε δὴ, ἣν πρῶμαι σε, τί μοι διδάξεις;
4. Ἀνάγκη τοὺς ἀνθρώπους τοιαῦτα πάσχειν, ὅτι ἀπερὶ αὐτοὺς
ἄλλοις δράσωσι.
5. Καὶ γὰρ Παγασαὶς ἀπαιτεῖν αὐτῶν εἰσὶν ἐψηφισμένοι, καὶ
Μαγνησίαν κεκωλυκασὶ τειχίζειν.
6. Οὐδεπώποτε αὐτὸν οὐτ' εἶπα οὐτ' ἐποίησα οὐδέν, ἐφ' ᾧ ἡσ-
χυθῇ.
7. Τοὺς μὲν οἰκετὰς ἐκδιδασκονται τέχνας, παμπόλυ πολλὰκίς
εἰς αὐτοὺς ἀργυρίον ἀναλίσκοντες, ἑαυτῶν δ' ἀμελοῦσι.
8. Οὐτὲ ἀν' φίλους τις ποιήσειεν, ἀλλὰς πῶς, πλείστα ἀγαθὰ ἐν
πολεμῷ, ἢ πολέμιος δοκῶν εἶναι· οὐτ' ἀν' ἐχθροὺς πλείω τις βλα-
ψείεν ἀλλὰς πῶς, ἢ φίλος δοκῶν εἶναι.
9. Πάλιν τοίνυν κατιδὼν Νεοπτολεμὸν τὸν ὑποκριτὴν τυγχάνον-
τα ἀδείας, κακὰ δ' ἐργάζομενον τὰ μέγιστα τὴν πόλιν, παρελθὼν
εἶπον εἰς ὑμᾶς.
10. Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ, ἐμὲ οὐκ ἐρώησέ με οὐδέν. Ἀμὴν,
ἀμὴν λέγω ὑμῖν, ὅτι ὅσα ἀν' αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου,
δώσει ὑμῖν.
11. Ἀ δὲ πρὸς μηδένος βαρβάρων πείσεσθαι προσεδόκουμέν, ταῦ-
τα δρῶσιν ἡμᾶς οἱ οἰκεταί· καὶ ὅς μαλίστα εὐηργετήσας, τούτους
ἐχθροὺς ἐχέις.
12. Ἀγαθὸν τί ποιεῖν τὴν πατρίδα πείραται.
13. Παιδὰς καὶ ἐφηβούς ταναντία τούτων ἐδιδασκετε.

CHAP. XXV.

1. Εἶστι δὲ ἀλλὰ παρεχόντα πράγματα τοῖς πολέμοις, τοῖς
φίλοις ἀσφαλείαν παρέχειν.
2. Ἐγὼ δὲ συλλαβὼν αὐτῶν τινὰς, ὥσπερ εἰκός ἦν, κατεφάγον
ληΐσας οὐκ ἔχοντες.

3. Οἱ δὲ, ὄραντες καὶ τοὺς δεσποτὰς πειθόμενους, ταχὺ ἐπειθόντο.

4. Εἰ δὲ τις ταναντία ἐμοὶ γιγνώσκει, τὰ ἔργα αὐτῶν ἐπισκοπῶν, ἔνερθε αὐτὰ μαρτυροῦντα τοῖς ἐμοῖς λόγοις.

5. Τῶν πρώτων ἐπιλαθόμενοι, μᾶλλον δὲ καὶ τῆς ὑποθέσεως ὁλῆς.

6. Ἡγούμενος τὸν ἅπαξ λαβόντα, καὶ διαφθαρέντα ὑπὸ χρημάτων, οὐδὲ κριτὴν ἐπὶ τῶν συμφερόντων ἀσφαλὴ μένειν τῇ πόλει.

7. Τότε δ' αὖ περὶ τῆς συμφορᾶς διεξιοῦντες, ὅση ἡμῖν γεγонуῖα εἴη· αἰτεχνῶς ἡγούμενοι, ὥσπερ πατὴρ στερηθέντες, διαξείν τὸν ἐπίτα βίον.

8. Πλούτος δὲ κακίας μᾶλλον ἢ καλοκαγαθίας ὑπηρετῆς ἐστὶν ἐξουσίαν μὲν τῇ ραθυμίᾳ παράσκειν, ἐπὶ δὲ τὰς ἡδονὰς τοὺς νεοὺς παρακαλῶν.

9. Ἐθέασαμην τοὺς παρ' ἡμῖν βασιλεῖας καὶ σατράπας, πτωχεύοντας παρ' αὐτοῖς, καὶ τὰ πρῶτα διδασκόντας γραμματα.

10. Πλείους ἐσονται ὑμᾶς οἱ ἐλεγχόντες, ἔνε νυν ἐγὼ κατεῖχον.

11. Προσευξαμένοι θεοῖς καὶ ἡρώσι, οὕτω διεβαίνουν τὰ ὄρια.

CHAP. XXVI.

1. ΤΟΙΑΥΤΑ δὲ ποιοῦνται, ὑπὸ μὲν τῶν Φαυλῶν ποιητῶν δι' αὐτοὺς· ὑπὸ δὲ τῶν ἀγαθῶν, διὰ τοὺς ὑποκριτάς.

2. Φιλοσοφοὶ πρὸς ἡμῶν ὀνομαζονται.

3. Ἐστὶ τῶν αἰσχίστων, μὴ μόνον πόλεων καὶ τοπῶν, ὧν ἡμεῖς ποτε κυριοί, φαίνεσθαι προετιμένους, ἀλλὰ καὶ τῶν ὑπὸ τῆς τύχης παρασκευασθέντων συμμαχῶν τε καὶ καιρῶν.

4. Ἐπράχθην ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιολογόν.

5. Ζητῶ τὴν ἀληθειάν, ὑφ' ἧς οὐδεὶς πώποτε ἐβλάθη· βλαπτέται δὲ ὁ ἐπιμενὼν ἐπὶ τῆς ἑαυτοῦ ἀπατῆς καὶ ἀγνοίας. —

6. Πρὸς θεοῦ καὶ πρὸς ἀνθρώπων τετιμῆται.

7. Ἐπαιδευθὴν δὲ καὶ οὕτως ὑπὸ τῆς ἐμῆς τε καὶ ὑμετέρας πατρὶδος, τοῖς πρεσβυτέροις, οὐ μόνον ἀδελφοῖς, ἀλλὰ καὶ πολιταῖς ὑπέκειν.

8. Ὑποστίας ὁ Κυῖντιανός ἐν τῇ τοῦ ἀμφιθεατροῦ εἰσόδῳ, γυμνῶσας τὸ ξιφιδίον, ἐπελθὼν τε αἰφνιδίως τῷ Κομμοδῳ, καὶ μεγάλῃ φωνῇ προειπὼν, ὑπὸ τῆς συγκλητοῦ αὐτῷ ἐπιτεπεμφθαι τρῶσαι μὴ

φθασας, ἀλλ' ἐν ᾧ περὶ τὴν τῶν ῥημάτων προφορὰν ἡσχολεῖτο, καὶ τὴν δειξίν του ξίφους, συλληφθεὶς ὑπὸ τῶν σωματοφυλάκων του βασιλεως, δίκην ανομίας ὑπέσχετο.

9. Εφθείρετο δὲ ὁ δῆμος, οὐ μόνον βαλλομενος ὑπὸ τῶν στρατιωτῶν, οὐδὲ πατομενος ὑπὸ τῶν ἵππων, ἀλλὰ καὶ ὑπὸ τοῦ πληθους ὠθουμενος.

10. Τοιαυτὰ ὁ Περτιναξ εἶπων, ὑπῆρξε τε τὴν συγκλητὸν βουλὴν, καὶ πρὸς πάντων ἐνφημισθεὶς, πάσης τε τιμῆς καὶ αἰδους παρ' αὐτῶν τυχῶν, εἰς τὴν βασιλείον ἐπανήλθεν αὐλὴν.

11. Καταπαλαίσθεῖς ὑπὸ τοῦ θανάτου.

12. Ἐχρην μὲν τοι ἰσως καὶ μακρὰ εἶπεν, οὕτω πολλὰ ὑπὸ σου κατηγορηθέντα.

CHAP. XXVII.

1. Οἱ δὲ ἀστέφανοι, τὰς κνήμας καὶ τὰς κεφαλὰς δοκοῦσι τετριθῆαι.

2. Μὴ ἀνῆλιν με σὺ θέλεις, ὃν τρόπον ἀνείλες ἐχθρὸς τὸν Αἰγυπτίον;

3. Ἀλγεὺ τὴν κεφαλὴν.

4. Οὐδεὶς ἀνθρώπων αὐτὸς ἀπάντα σοφός.

5. Λίθος τὸ μὲν μήκος ποδῶν ἑκατόν.

6. Ἀφαιρεθεὶς τὴν ἀρχὴν.

7. Τὴν ἀνθρωπινὴν σοφίαν κινδυνεύει εἶναι σοφός.

8. Ἡ τίς οὐκ ἀν, ταῖς ἡδοναῖς δουλευὼν, αἰσχροῦς διατεθεῖ, καὶ τὸ σῶμα, καὶ τὴν ψυχὴν. —

9. Ὀμηρὸς δὲ ἀλλὰ τε πολλὰ ἀξίος ἐπαινέσθαι, καὶ δὴ καὶ ὅτι μόνος τῶν ποιητῶν, οὐκ ἀγνοεῖ ὃ δεῖ ποιεῖν αὐτόν.

10. Πορευομένῳ δ' αὐτῷ ἤδη ὁ Γαδάτας, ἐπιδεδεμένος τὸ τραῦμα ἀπῆντα.

11. Εἰς ὅποιαν δ' ἀν πόλιν ἀφικῇ, τῶν πολιτῶν πάντα ἡτῶν ἐσθ.

12. Ὁ μὲν αὐτῶν παρῆναι τὸ παν ἡδέσθαι, καὶ μόνον τοῦτο ἐκ πάντος μετιέναι, τοῦτο γὰρ εἶναι τὸ εὐδαιμόν.

13. Πείρω τὸ μὲν σῶμα εἶναι φιλοπόνος, τὴν δὲ ψυχὴν φιλοσοφός. ἵνα τῷ μὲν ἐπιτελεῖν δύνη τὰ δοξάντα, τῇ δὲ προορᾷ ἐπιστῇ τὰ συμφέροντα.

14. Μὴ ἐνοχλεῖ αὐτὸν μὴδ' ἀνακρίνε· μεθύει γὰρ, ὥστε οὐκ ἀν ἀποκρίναιτο σοί, τὴν γλωττὴν διολισθαίνων.

15. Εἶδον λευκὴν μὲν τίνα, καὶ ἐπιμήκη τὸν τραχήλον, ὥς εἰ-
καζειν κυκνοῦ θυγατέρα εἶναι.

16. Φαίνεται ὁ ἀνὴρ τὴν μὲν ζῶν ὑψηλοφρων, τὴν δὲ γυναικα-
κριβής.

17. Διὰ γὰρ τὸ δουλικώτεροι εἶναι τὰ ἡθῆ οἱ μὲν βαρβάροι τῶν
Ἑλλήνων, οἱ δὲ περὶ τὴν Ἀσίαν τῶν περὶ τὴν Εὐρώπην, ὑπομένουσι
τὴν δεσποτικὴν ἀρχὴν, οὐδὲν δυσχεραίνοντες.

18. Θάτερου δὲ (λέγω δὲ τοῦ ψυχροῦ) πλήρης ὁ Τιμαῖος· ἀνὴρ,
τὰ μὲν ἀλλὰ, ἱκανός.

19. Οἱ τε οἷοι καὶ ἀγχινοὶ, ὥς τὰ πολλὰ, καὶ πρὸς τὰς
οὐγκὰς οἰζυρῆσθαι εἰσι, καὶ ἀπτόντες φέρονται, ὥσπερ τὰ ἀνερματιστὰ
πλοῖα.

20. Ἐτι ὃν τρόπον τῶν στοιχείων τὰ μὲν ἐστὶ φωνηέντα, ἃ καὶ
καθ' ἑαυτὰ φωνὴν ἀποτελεῖ· τὸν αὐτὸν τρόπον ἐστὶν ἐπινοῆσαι καπὶ
τῶν λέξεων· αἱ μὲν αὐτῶν, τρόπον τινὰ τῶν φωνηέντων, ῥηταὶ εἰσι.

21. Ἐλπίζω, εἰ τὴν πρὸς τὴν ἀρετὴν ὁδὸν τραποιοῦ, σφοδρ' ἀν' σε
τῶν καλῶν καὶ σεμνῶν ἐργατὴν ἀγαθὸν γενέσθαι.

22. Τούτων ἐγὼ τῶν μαθημάτων παλαι ἐπιθυμῶ· ἀλλῶς τε καὶ
εἰ ἐξαρχεσσεῖ μοι ἡ αὐτὴ ἐπιστήμη, ἐπὶ τοῖς ἀγαθοῖς τὰς ψυχὰς, καὶ
ἐπὶ τοῖς καλοῖς, τὰ σώματα.

CHAP. XXVIII.

1. Ζωὰ τρεχεῖ.

2. Παράλληλα ἐστὶ φανερώτερα.

3. Πάντα ὅσα ἔχει ὁ πατήρ ἡμεῶν ἐστὶ.

4. Οὐκ οἶδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστὶ.

5. Ταῦτα οὖν τίνα ἐστὶ;

6. Ταράσσει τοὺς ἀνθρώπους, οὐ τὰ πράγματα, ἀλλὰ τὰ περὶ
τῶν πραγμάτων δόγματα.

7. Ἀὐτίσχνου ποιήσῃν ἀγαθὰ ἡμᾶς, ὅτ' ἐλάβαντες τὰ χρηματὰ
ἀποτετελεσθῇ σοι ἡδὴ.

8. Τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασι τὴν φωνὴν αὐτοῦ.

9. Πῶς οὐκ ἐστὶν ἀγαθὰ, ὅσα λαμβάνουσιν οἱ ἄνθρωποι παρὰ
τῆς τύχης; ἢ πάλιν, τὰ ἐναντία πῶς οὐκ ἐστὶ κακά;

10. Οἰκίᾳ μὲν χρησθε γῆ τε καὶ οὐρανῷ, κλινῇ δ' ὑμῖν εἰσι ὅ-
ποσαι γένοιντ' ἀν' εὐναί ἐπὶ γῆς· σῶματά δὲ νομίζετε, οὐχ ὅποσα
πρόβατα φέει εἰς, ἀλλ' ὅποσα φεγγαῖα οὐρ τε καὶ πεδία ἀνίστη.

11. Ὅστις περι τραγωδίας οἶδε σπουδαιάς καὶ Φαυλῆς, οἷδ' ἐ καὶ περι ἐπῶν· ἃ μὲν γὰρ ἐποποιῖα ἐχει, ὑπάρχει τῇ τραγωδίᾳ.

12. Πλοῦτοι, τιμαὶ, δοξαί, τυραννίδες, καὶ ὅσα δὴ ἀλλὰ ἐχει πολὺ τὸ ἐξῶθεν, προστραγωδούμενον, οὐκ ἀντὶ γε φρονιμῶ δοξείεν ἀγαθὰ ὑπερβαλλόντα, ὧν αὐτὸ τὸ περιφρονεῖν ἀγαθὸν οὐ μετρίον.

13. Ὡς ἐκάστα τούτων πεπραγῆται, κατὰ χρόνους, διηγησομαι.

14. Ταῦτα σοὶ ἀρκεῖτω, αἰεὶ δογμάτα ἐσῶ.

15. Σιωπῇ τὸ πολὺ ἐσῶ, ἢ λαλῆσθω τὰ ἀναγκαιὰ, καὶ δι' ὀλιγῶν.

16. Καὶ ἐσθαι, ὥς ἀν σαλπίσῃτε τῇ σαλπίγγι, ἀνακράγετ' αὖς ὁ λαὸς ἅμα, καὶ ἀνακράγοντων αὐτῶν, πεσεῖται αὐτομάτα τὰ τεῖχη τῆς πόλεως, καὶ εἰσελευσεται πᾶς ὁ λαὸς, ὀρμήσας ἐκαστός κατὰ πρόσωπον εἰς τὴν πόλιν.

17. Οἰκία μὲν σοὶ εὐ ἐχει καὶ τ' ἀνδραποδὰ πάντα, καὶ ἵπποι δὴ, καὶ κύνες καὶ χωρία, καὶ ὅσα κεκτησάι διακεῖται καλῶς.

18. Ὡ ματαῖοι, οὐκ εἰδόντες ἡλικοῖς ὕροις διακεκρίται τὰ νεκρῶν, καὶ τὰ ζώντων πράγματα, καὶ οἷα παρ' ἡμῖν ἐσθι.

CHAP. XXIX.

1. Εἶπεν οὖν ὁ Ἰησοῦς, Ἀφες αὐτὴν, εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετηρήκεν αὐτό.

2. Μὴ φοβοῦ θυγατὲρ Σιών, ἰδοὺ, ὁ βασιλεὺς σου ἐρχεται, καθήμενος ἐπὶ πῶλον οἴνου.

3. Καὶ ὅπως γε μὴδὲ τὸ χωρίον ἡδέως ὀρώσιν, ἐνθα κατεκαίνον ἡμῶν τοὺς συμμαχοὺς.

4. Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονομὸς· Τί ποιήσω, ὅτι ὁ Κύριός μου, ἀφαιρεῖται τὴν οἰκονομίαν μου; σκαπτεῖν οὐκ ἰσχύω, ἐπαίτειν αἰσχυνομαι.

5. Εὐ λέγεις, ὅτι σοὺ τὰ ἐγκαυμάτα ἰασαμην, ὅτε πρῶην ἀνελεθες ἡμιφλεκτός.

6. Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ.

7. Ἐὰν τὰς ἐντολάς μου τηρήσῃτε, μένετε ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρὸς μου τετήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.

8. Νῦν ἡ ψυχὴ μου τεταρακταί, καὶ τί εἰπῶ; Πατὴρ, σάσον με ἐκ τῆς ὥρας ταύτης· ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.

Πατερ, δοξασον σου το ονομα. Ηλθεν ουν Φωνη εκ του ουρανου, Και εδοξασα και παλιν δοξασω.

9. Και ουκ αποσῆσεται ἡ βίβλος του νομου τουτου εκ του σποματος σου, και μελετησεις εν αυτη, ἡμερας και νυκτος, ἵνα ειδῃς ποιειν παντα τα γεγραμμενα· τότε ευοδωθῃς, και ευοδωσεις τας ὁδους σου, και τότε συνησεις.

10. Μη συ μείζων ει του πατρος ἡμων;

11. Ο υἱος σου ζῇ.

CHAP. XXX.

1. ΟΥΣ εχρην διωκειν τον θανατον, ὡς των εν τῇ γῆρᾳ κακων Φαρμακον.

2. Πανυ επαινου αξιος ὁ ὁρος, ὡς παντα εχων ὅσα δει ὑγιῃ ὄρον εχειν.

3. Τον Ηφαιστον δε ουκ εδει ελεησαι, Θετιδος υἱον ὄντα τον Αχιλλεα;

4. Εἶπε δε τουτο, ουχ ὅτι περι των πλῶχων εμελεν αυτῷ ἀλλ' ὅτι κλεπτης ην, και το γλωσσοκομον ειχε, και τα βαλλομενα εβασίλαζε.

5. Λεγε οὕτωςι πως ἀπλως, τις ἡ σῶλη; τι σοι της κατω πορείας εδεησε;

6. Εμαυτῷ μετεσθι της διακονίας.

7. Ανδρες Φιλοι, ἡκει ἡμιν ἀνηρ ἀριστος· νυν γαρ ἡδη παντας ἀνθρώπους δει ειδεναι τα τουτου εργα.

8. Ουχ ὅτι ἀπεκτεινα σου τον υἱον μεταμελει μοι, ἀλλ' ὅτι ου και σε προσαπεκτεινα.

9. Χαριεν λεγεις, ει προτερον κιθαρωδον γενομενον, κατὰ ειναι σοφον χρεῖ.

10. Γεγραπται· Ου φιμωσεις βουν αλωωντα. Ου περι των βοων γελοι τῷ Θεῷ;

11. Ουδεν μοι μελει ὑμων.

12. Πρεπει τους παιδας, ὥσπερ της ουσας, οὕτω και της Φιλίας της πατρικῆς κληρονομειν.

13. Ἐν ουδεν κατεσθῇ ἰαμα, ὡς εἶπεν, ὁ, τι χρεῖν προσφηρεντας ωφελειν· το γαρ τῷ ξυνενεγκον, αλλον τουτο εβλαπτε.

14. Τοις βασιλευσιν ἥτιον ἐξεσθιν ἀδικειν, ἢ τοις ιδιωταις.

15. Αν δοκῇ αληθῆ λέγειν ἐκεῖνοις, οὐδὲν σοὶ δεῖσει πραγμάτων, ἀλλὰ λαβὼν, ἀπὶ θι, τὰ σαυτοῦ.

16. Δεῖ γὰρ, ἐχόντος ἐκείνου ναυτικόν, καὶ ταχείων τριήρων ἡμῖν, ὅπως ἀσφαλῶς ἡ δύναμις πλεῖ.

17. Τῷ μὲν ταῦτα δίδοντι ἡμῖν, πειρασομαὶ ποιεῖν, μήποτε μεταμελήσῃ τῆς πρὸς ἐμὲ ὁδοῦ.

18. Χρὴ ὕμῃς μισεῖν τοὺς τὰ παρὰ νόμον γραφόντας, καὶ μὴδὲν μικρὸν ἡγέσθαι εἶναι τῶν τοιούτων, ἀλλ' ἐκαστὸν ὑπερμεγεθές.

19. Σπενδεῖν, καὶ θυεῖν, καὶ ἀπερχέσθαι, ἐκαστοῖς προσήκει, καθάρως, καὶ μὴ ἐπιστενυμένως, μὴδὲ ἀμελῶς, μὴδὲ γλισχρῶς, μὴδὲ ὑπὲρ δύναμιν.

20. Λέγει αὐτῷ Φίλιππος, Κυριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν. Λέγει αὐτῷ ὁ Ἰησοῦς, Τοσούτον χρόνον μεθ' ὕμῶν εἰμι, καὶ οὐκ ἐγνώκας με;

21. Μόνα παρεῖς τὰ πρόβατα ἐς τὴν νομὴν, ἐντειλαμένος τῷ κριῷ, ὅποσα ἐχρὴν πράττειν αὐτὸν ὑπὲρ ἐμοῦ.

22. Ὑπάρχει ὕμιν χειμαδίῃ μεν χρῆσθαι τῇ δυνάμει, Λημνῷ, καὶ Θάσῳ, καὶ Σκιαθῷ, καὶ ταῖς ἀλλαῖς ταῖς ἐν τούτῳ τῷ τοπῷ νησοῖς· ἐν αἷς καὶ λιμένες, καὶ σίτος, καὶ ἅ χρεὶ σίτρατευμασί πανθ' ὑπάρχει.

23. Ἀπεκριθὴ αὐτῷ ὁ ὄχλος, Ἡμεῖς ἠκουσαμεν ἐκ τοῦ νόμου, ὅτι ὁ Χριστὸς μένει ἐἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις, ὅτι δεῖ ὑψῶθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; Τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;

24. Ἀλλὰ μὲν καὶ ἐν τῷ χειμῶνι οὐ μόνον κεφαλὴν, καὶ σῶμα, καὶ πόδας ἀρκεῖ αὐτοῖς ἐσκεπασθαι· ἀλλὰ καὶ περὶ ἀκρῶς ταῖς χερσὶ χειρίδας δασείας ἐχούσι.

25. Πῶς δὲ οὐδεὶς οὐδαμῶς ἐστὶ; ὃν ἐν μονοῖς εἶναι τίνα δεῖ τοῖς ἐπὶ σοὶ, ἐν οἷς ἐξέστὶ σοὶ εἶναι πλείστου ἀξίῳ.

26. Εἰ ταυτ' ἐπιλογισαίτο καθ' ἑαυτὰ, ὁ τοῖς χρησφομαθουσὶν ἐπιτιμῶν, οὐκ ἂν ἐτι, μοι δοκεῖ, περιττὴν καὶ ἀχρηστὸν τὴν ἐπὶ τῶν προκειμένων ἡγήσασθαι θεωρίαν.

27. Τὸ δὲ κυριωτάτον τε καὶ αὐτὸ, τὸ εἶναι τίνα τῶν ἐν λόγοις ἐπὶ μὴ τῇ φύσει, οὐκ ἀλλοθεν ἡμᾶς ἢ παρὰ τῆς τέχνης ἐκμαθεῖν δεῖ.

28. Εἰ μὲν μὴδολῶς λόγου μετεσθὶ τοῖς ἀλογοῖς ὀνομαζομένοις ζῴοις, ἀδελὸν ἐστὶ· ἴσως γὰρ, εἰ καὶ τοῦ μὴ κατὰ τὴν φωνὴν, ὃν καὶ προφορικὸν ὀνομαζοῦσι, ἀλλὰ τουτέ κατὰ τὴν ψυχὴν, ὃν ἐνδιαθετὸν καλοῦσι, μετεχει πάντα, τὰ μὲν μᾶλλον, τὰ δ' ἥττον.

29. Εἰ μελλοίμεν ἀγαθὸν πῶς κτήσεσθαι φίλον, αὐτοὺς ἡμᾶς ἀγαθοὺς δεῖ γενέσθαι, λέγειν τε καλὰ καὶ πράττειν.

30. Ἦν τε χαλκόν, ἦν τε χρυσόν ἀνάδης, ἀλλοῖς μὲν ποτε κτήμα καὶ ἔρμαιον ἐστὶ ἀνατεθείκως τῷ δὲ Θεῷ ὀλίγον μέλει τῶν σῶν χρυσοποιῶν.

CHAP. XXXI.

1. Εἰς ἐλθοῦσῃς τῆς θυγατρὸς τῆς Ἡρώδιαδος, καὶ ὀρχησαμένης καὶ ἀρεσάσης τῷ Ἡρώδῃ, καὶ τοῖς συνανακειμένοις· εἶπεν ὁ βασιλεὺς τῷ κορασίῳ, αἰτήσον με ὃ εἴαν θέλῃς, καὶ δώσω σοι.

2. Τὴν δικαιοσύνην, ὦ παῖ, πὼς μαθήσῃ ἐνθάδε, ἐκεῖ ὄντων σοὶ τῶν διδασκαλῶν;

3. Δήλου καθαιρομένης ὑπὸ Ἀθηναίων ἐν τῷδε τῷ πολέμῳ, καὶ τῶν θηκῶν ἀναιρεθείσων· ὅσοι ἦσαν τῶν τεθνεώτων ἐν τῇ νησὶ ὑπὲρ ἡμῶν Καρὲς ἐφάνησαν.

4. Ὅταν κλαίοντα ἴδῃς τίνα ἐν πένθει, ἢ ἀποδημούντος τέκνου, ἢ ἀπολωλεκτός τὰ ἑαυτοῦ, προσέχε μη σε ἢ Φαντασία συναρπάσῃ.

5. Θεοῦ δίδοντος, μὴδὲν ἰσχύει φθόνος, καὶ μὴ δίδοντος, μὴδὲν ἰσχύει πόνος.

6. Τρία ὄντα λόγου ἀξία τοῖς Ἑλλήσι ναυτικά. τὸ παρ' ὑμῖν, καὶ τὸ ἡμετέρον, καὶ τὸ Κορινθίων.

7. Τούτων κεφαλαιὸν πάντων γίγνεται, μικροῦ λειπόντος, πεντεκαίδεκα τάλαντα.

8. Παριόντι ἐνἑαυτῷ.

9. Ὡς τὸν ἀνδρὰ τοῦτο ποιήσαντα.

10. Προϋποδεδειγμένων τῶν, ὅσα εὐγενεῖς καὶ ὑψηλοὺς ἐργάζεται τοὺς λόγους, δηλὸν ὡς τὰ ἐναντία τούτων ταπεινοὺς ποιήσει καὶ ἀσχημονας.

11. Δυσὶν ἀγαθοῖν ὄντοιν πασὶν ἀνθρώποις· τὸν μὲν ἡγούμενου, καὶ μεγίστου πάντων, τοῦ εὐτυχέως· τοῦ δὲ, ἐλλαττόνος μὲν τοῦτου, τῶν δὲ ἄλλων μεγίστου, τοῦ καλῶς βουλευεσθαι.

12. Αναρξέγγυμνης μὲν ἐκ βαθρῶν γῆς, αὐτοῦ δὲ γυμνουμένου Ταρταροῦ, ἀνατροπὴν δεόλου καὶ διασπασίν τοῦ κόσμου λαμβάνοντος, πάνθ' ἅμα, οὐρανός, ἔδης, τὰ θνητά, τὰ ἀθάνατα, ἅμα τῇ τότε συμπολεμεῖ καὶ συγκινδυνεύει μάχῃ.

13. Μεμνημαί, οὐ πρὸ πολλοῦ, ὡς πάντοιώς ἡν δεδίως, καὶ ταῦτά, τρεῖς ὀπίσθας.

14. Ουσης δε οψίας τη ἡμέρᾳ ἐκείνῃ, τη μιᾷ των σαββάτων, και των θυρων κεκλεισμένων, όπου ἦσαν οἱ μαθηταὶ δια τον φόβον των Ιουδαιων· ἦλθεν Ἰησοῦς, και εἶπεν εἰς το μέσον, και λέγει αυτοῖς, Εἰρήνῃ ὑμῖν.

15. Τέλος δε νεκρων τε πολλων ἐπ' ἀλλήλοις ἡδὴ κειμένων ἐν τῷ ποταμῷ, και διεφθαρμένου του στρατευματος, του μὲν, κατὰ τον ποταμον, του δε, και εἰ τι διαφυγοὶ, ὑπο των ἰππεων, ὁ Νικίας Γυλιππῶ ἑαυτον παραδίδωσι.

16. Εὐχετο προς τους θεους ἀπλως ταγαθα δίδοναι, ὡς τους θεους καλλίστᾳ εἰδοτας, ὅποια ἀγαθα εἶσι.

17. Οἰκετας μὲν οἱ δυναμενοι ὠνοῦνται, ἵνα συνεργους ἐχῶσι· και φίλους κτῶνται, ὡς βοηθων δεομενοι· των δε ἀδελφων ἀμελοῦσιν, ὥσπερ ἐκ πολιτων μὲν γιγνομενους φίλους, ἐξ ἀδελφων δε ου γιγνομενους.

18. Ἡδὴ δε περας εχοντος του δραμᾶτος, ἀποδυσάμενος ἕκαστος αυτων την χρυσοπάσσην ἐκείνην ἐσθῆτα, και το προσωπειον ἀποθέμενος, και καταβάς ἀπο των ἐμβάτων, πενης και ταπεινος περιερχεται.

19. Ταῦτα ἐτι λεγουσης αὐτης, ου περιεμείνα ἐγὼ το τέλος των λογων.

20. Διωρισμένων δε τούτων, ἐπισκεψάμεθα περὶ της ευδαιμονίας ποτερά των ἐπαινετων εἶσι, ἢ μάλλον των τιμιων.

21. Προς δὴ τούτον τον Περτινακᾶ, νυκτος ἀκμαζουσῃς, παντων τε ὑπὸ κατελιημμένων, ἀφικνουνται ὁ Αἰατος και Εὐλεκτος.

CHAP. XXXII.

1. Την μὲν νύκτα οὕτως ἐπορεύοντο.

2. Οντων αυτων ου πολλας πω ἡμέρας ἐν τῇ Ἀττικῇ, ἢ νοσος πρῶτον ἤρξατο γενεσθαι τοῖς Ἀθηναίοις.

3. Ἐν ᾧ καιρῷ ἐγεννηθη Μωσῆς, και ἦν ἀσπίς τῷ Θεῷ ὥς ἀνέτραφῇ μηνᾷς τρεῖς, ἐν τῷ οἴκῳ του πατρὸς.

4. Ο Κυρος χρόνον μὲν τινὰ σιωπῇ κατεδάκρυσεν, ἐπειτα δε ἐφθεγγάτο.

5. Τούτου του μηνος, δέκα ναὺς ἀπέστειλατε εχοντα Χαριδημον κενᾶς, και πέντε ταλάντα ἀργυρίου.

6. Οσὶς πολὺν χρόνον ἀδικων ἀκυλάστος μένει, τούτον δεῖ νομίζειν τον ατυχεσῆσσαν.

7. Εἰ νόμος τέθεικε μὴ ἐσθιοντάς μὴ πεινῆν, καὶ μὴ πινόντας, μὴ διψῆν, μὴδὲ ῥίγουν τοῦ χειμῶνος, μὴδὲ θάλλεσθαι τοῦ θεροῦ, οὐδεὶς ἀν νόμοσ' ὀνηθεὶς διαπραξάσθαι ἀνθρώπους ταῦτα πείθεσθαι.

8. Τῇ μιᾷ τῶν σαββάτων, Μαρία ἡ Μαγδαλὴν ἐρχεται πρῶτι, εἰς τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ῥημένον ἐκ τοῦ μνημείου.

9. Κακειῖθεν ἀποπλευσάντες, τῇ ἐπιουσῇ κατήντησamen ἀντίκρυς Χίου· τῇ δὲ ἑτέρᾳ, παρεβαλόμεν εἰς Σάμον· καὶ μείναντες ἐν Τρογυλλίῳ, τῇ ἐχόμενῃ, ἦλθομεν εἰς Μίλητον.

10. Τῇ δ' ὑστεραία, ὃ τε Κύρος ἐπέμπε τὸν ἀγγέλων· καὶ ὁ Ἀρμένιος, καὶ ὁ Χαλδαῖος συνεπέμπον, ὅς ἰκανωτάτους ἐνομίζον εἶναι, καὶ συμπράξαι, καὶ εἰπεῖν περὶ Κυροῦ τὰ προσέκοντα.

11. Τῆς Ὀδυσσεΐας μακρὸς ὁ λόγος ἐστίν· ἀποδημούντος τίνος ἐτὴ πολλά, καὶ παραφυλαττομένου ὑπὸ τοῦ Ποσειδῶνος, καὶ μόνον ὄντος.

12. Χαίρε, ὦ Μενίππε· καὶ ποθεν ἡμῖν ἀφίξαι; πολὺν γὰρ χρόνον οὐ πεφίνας ἐν τῇ πόλει.

13. Ἡμέρας μὲν ἑβδομηκοντα τινάς, οὕτω διήτηθησαν ἀθροοί· ἐπεὶ τα, πλὴν Ἀθηναίων, καὶ εἰτινες Σικελιωτῶν ἢ Ἰαλιωτῶν συν ἐστράτευσαν, τοὺς ἄλλους ἀπέδοντο.

14. Εκείναις, ἐναντίον τοῦ Κριτῶνος, ὁ Σωκράτης διαλεχθεὶς τε καὶ ἐπιστείλας ἀτρία ἐβούλετο, αὐτὸς ἦκε παρ' ἡμᾶς· καὶ ἡν ἡδὴ ἐγγὺς ἡλίου δυσμῶν, χρόνον γὰρ πολὺν διέτριψεν ἐνδόν.

15. Ταῦτα ἐρομένου αὐτοῦ, οὐδὲν ἐτι ἀπεκρίνατο· ἀλλ' ὀλίγον χρόνον διαλίπων, ἐκινήθη τε, καὶ ὁ ἀνθρώπος ἐξεκαλύψεν αὐτόν, καὶ ὅς τα ὁμματα ἐσήσεν·

16. Τούτων δὲ Ἀθηναίους Φίμμι δειν εἶναι πεντακοσίους, ἐξ ἧς ἀν τίνος ὑμῖν ἡλικίας καλῶς εἶχει δοκῇ, χρόνον τακτὸν στρατευομένους, μὴ μακρὸν τούτον, ἀλλ' ὅσον ἀν δοκῇ καλῶς εἶχειν, ἐκ διαδοχῆς ἀλλήλοις.

17. Λεγεται, Ἀλκιβιάδην, πρὶν εἰκοσιν ἐτῶν εἶναι, Περικλεὶ ἐπιτροπῷ μὲν ὄντι ἑαυτοῦ, τοιαυτὴ διαλεχθῆναι.

18. Ἀφ' οὗ ἀν ἐξελθῶσι χρόνου ἐκ τῶν ἐφηβῶν, οὗτοι αὐ πέντε καὶ εἰκοσι ἐτὴ διαγούσιν ὧδε.

19. Ὁ Κυαζαρχῆς, ὁ τῶν Μήδων βασιλεὺς, τὴν μὲν νύκτα ἐν ἣ ἐξῆλθεν ὁ Κύρος, αὐτὸς τε ἐμεθύσκετο, ὥς ἐπ' εὐτυχίᾳ· καὶ τοὺς ἄλλους δὲ Μήδους φέτο παρῆναι ἐν τῷ στρατοπέδῳ, πλὴν ὀλίγων, ἀκούων θυρυβὸν πολὺν.

20. Ἰματίων ἡμφιεσται οὐ μόνον Φαῦλον, ἀλλὰ τὸ αὐτὸ θερόν τε καὶ χειμῶνος.

21. Τῇ ὑστεραία αὐτὸς ὁ Τιγράνης παρῆν.

22. Όταν δ' ελθῇ το τέλος, οὐ μετὰ λήθης αἰτιμοὶ κείνται, ἀλλὰ μετὰ μνήμης τὸν αἰὶ χρόνον ὑμνουμενοὶ θαλλουσί.

CHAP. XXXIII.

1. ΚΑΙ νυν πεμψον εἰς Ἰοππὴν ἀνδρας.
2. Κακειθεν ἀναστὰς ἐρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας, δια τοῦ περὶ τοῦ Ἰορδάνου.
3. Τῷ ἡγεμονὶ αἰ αἱ μελιτῆται ἐκουσίαι πειθόνται· ὅπου δ' ἂν μὲνῃ, καὶ οὐδεμία ἀπερχεται ἐντευθεν.
4. Ἀπειχον ὅσον εἰκοσὶν ἢ τριακοντα σταδία.
5. Ἡμεῖς δέ, εἰ δοκεῖ, Γνιφωνα τὸν δανειστὴν ἰδωμεν, οὐ μακρὸν ὁδὸν δὲ καὶ οὗτος οἰκεῖ, ἀνεψφῇται αὐτῇ ἡμῖν ἡ θύρα.
6. Τῇ ὑστέρῳ, πρῶτον ἐπορευοντο, καὶ προήλθον ὡς εἰκοσι σταδίου.
7. Ἐπεὶ γὰρ ἦλθον (πρὸς) πατρὸς ἀρχαίον τάφον.
8. Ἀρξάμενος ἀπὸ τῆς Γαλιλαίας, ἕως ὧδε.
9. Καὶ διὰ ἀπηγάγε με πρὸς τι χωρίον τοῦ ἀλλοῦ ζοφερωτέρου.
10. Οὐ μοι δοκεῖ νυν ἐπεὶ εἰπεῖν, ὑμᾶς εἰς Ἱερουσόλυμα πορευεσθαι, εἰς τὴν τῶν ἐχθρῶν πόλιν, μακρὰν οὕτως ὁδόν.
11. Τὸ μῦθος ποιεῖν Ἐπιχαρμὸς καὶ Φορμῖς ἡρξάν. Τὸ μὲν οὖν ἐξ ἀρχῆς ἐκ Σικελίας ἐλθε. Τῶν δὲ Ἀθηνησῶν, Κρατὴς πρῶτος ἡρξεν καθόλους ποιεῖν λόγους ἢ μῦθους.
12. Ἀπὸ τότε ἐρξάτο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτὸν, ὅτι δεῖ αὐτὸν εἰς Ἱερουσόλυμα ἀπελθεῖν, καὶ πολλὰ παθεῖν ὑπὸ τῶν πρεσβυτέρων, καὶ ἀρχιερέων, καὶ γραμματέων.
13. Ἄλλον παραγάγε· μᾶλλον δὲ τῷ δυὸς τούτων· τὸν γελῶντα τὸν Ἀβδηροθέν, καὶ τὸν κλαίοντα τὸν ἐξ Ἐφέσου· ἅμα γὰρ αὐτῶν πιπρασθαι βουλευσθον.
14. Τούτῳ μὲν οὖν οἰκαδὲ αὐτῷ ἀφίγμενον, καὶ πρὸς ἀλαζονείαν ἀρθέντα πολλὴν, ἀπεπαύσεν οὐκ ἐς μακρὰν τοῦ φρυγμάτων Ὀδενάθος ὁ Παλμυρηνός, ἀνὴρ ἀφανὴς μὲν τὰ πρῶτα καὶ ἀγνώστος.
15. Μὴ κατοκνεῖ μακρὰν ὁδὸν πορευεσθαι, πρὸς τοὺς διδάσκειν τι χρησίμον ἐπαγγελομένους.
16. Κικρίκει ὁ Παῦλος παραπλευσάτω τὴν Ἐφῆσον, μηποτε γενήθῃ αὐτῷ κατασχεσις ἐν τῇ Ἀσίᾳ· ἐσπευδε γὰρ εἰς τὴν ἡμέραν τῆς Πεντεκστῆς γενεσθαι ἐν Ἱερουσαλὴμ. Ἀπὸ δὲ τῆς Μιλήτου, πεμψας εἰς Ἐφῆσον, μετεκαλεσάτο τοὺς πρεσβυτέρους τῆς ἐκκλησίας.

17. Εγώ αΦιημι ὑμᾶς οἰκαδε τους, εἰλημμενους, και διδωμι ὑμιν συν τοις αλλοις Χαλδαιοις βουλευσασθαι, εἴτε βουλευσθε πολεμειν ἡμιν, εἴτε Φιλοι εἵναι.

18. Και κατεβη δια τελους ετων προς Αχασ εις Σαμαρειαν.

19. Εμοι δε ουτε εξιοντι ἔωθεν οἰκοθεν ηναντιωθη το του θεου σημειον, ουτε ἡνικα ανεβαινον ενταυθοι.

20. Επαινεση δ' αν τις και τον Αθηνησι νομοθετην, ὅς τον μη διδαζαντα τεχνην εκωλυε προς του παιδος τρεφεσθαι.

CHAP. XXXIV.

1. Των πονων πωλουσιν ἡμιν παντα τ' αγαθα θεοι.

2. Ην εβελη σε αποδοσθαι οὗτοσι το μεγιστον δυ' οβολων.

3. Επιλεγε, ὅτι τοσούτου πωλεῖται ἀπαθεία, τοσούτου ἀταραξία, προικα δε ουδεν περιγινεται.

4. Φοινικων καρποι κατα το μεγαθος ἐξ δακτυλων οντες.

5. Οἰδατε ὅτι ου φθαρτοις, αργυριῳ, η χρυσιῳ ελυτρωθητε εκ της ματαιας ὑμων ἀναστροφης.

6. Ων τινες μικρα μερη, παρ' εκεινου προικα λαβοντες, πολλοις τοις αλλοις επωλουν.

7. Αγκυραν εκομισα πεντε δραχμων.

8. Λεγουσιν αυτω· Απελθοντες αγορασωμεν διακοσιων δηναρων αρτους, και δωμεν αυτοις φαγειν.

9. Συ δε, εφη, ω Τιγρνες, λεξον μοι, ὅπου αν πριαιο, ὥστε την γυναικα ἀπολαθειν; Εγω μεν, εφη, ω Κυρε, καν της ψυχης πριαιμην, ὥστε μηποτε λατρευσαι ταυτην.

10. Ανακρεων δωρεαν παρα Πολυκρατους λαβων πεντε ταλαντα, ὥς εφροντισεν ἐπ' αυτοις δυοιν νυκτοιν, απεδωκεν αυτα, ειπων, Ου τιμασθαι αυτα της ἐπ' αυτοις φροντιδος.

11. Νικιας, ὁ Νικηρατου, λεγεται επισλατην εις ταργυρια πριασθαι ταλαντου.

12. Μηδε αν τι ωνωμαι, ην πολη νεωτερος τριακοντα ετων, ερωμαι ὅπου αν πωλει;

CHAP. XXXV.

1. Εξελθόντες της πόλεως.
2. Ουκ ασφαλές λεγείν τα τοιαυτά· μη και τι κακόν απολαύσω-
μεν της Φλυαρίας-
3. Νυν δε, κατ' ελεον, αυθις αθανασίας μετειληφας.
4. Ανθρωπινή δε γνώμη τις αν Φευγοντων πολεμιων αποτρε-
ποιτο.
5. Μεταπεμφαι Σιμωνα ος επικαλειται Πετρος Ουτος ξενηζε-
ται παρα τινι Σιμωνι βυρσει, ω εστιν οικια παρα θαλασσαν· ον-
τος λαλησει σοι τι δει ποιειν.
6. Δια τι και υμεις παραβαινετε την εντολην του Θεου, δια την
παράδοσιν υμων.
7. Μεμνησο οτι εαν μεν εμμεινης τοις αυτοις, οι καταγελωντες
σου προτερον, αυτοι σε υστερον θαυμασουσιν· εαν δε ητληθης αυτων,
διπλουν προσληψη καταγελωτα.
8. Συνανεστησαν μεν αυτη πασαι αι αμφ' αυτην.
9. Εχω, ω ξεινε, παρα σου πασαν την δικην, επειδη σεωυτου
καταδικαζεις θανατον.
10. Συνεδρος εστι ταις προεκκειμεναις αρετη, και ην καλουσιν
Αυξησιν.
11. Ει συμβαιη βραχει Φωνηεντι δυο συμφωνα επενεχθηναι, μα-
κραν ποιησει την συλλαβην.
12. Συντετακται και συνακολουθει τοις μεν πλουτοις και ταις
δυναστειαις ανοια και μετα ταυτης, ακολασια.
13. Οι Φρονησεως και αρετης απειροι, ευωχιας δε και τοις
τοιουτοις αιι ξυνοντες, κατω φερανται, και πλανωνται δια βιον.
14. Ιδων δε αυτην ο Ιησους, ειπεν αυτη· Γυναι, απολελυσαι της
ασθενειας σου· και επεθηκεν αυτη τας χειρας, και παραχρημα
ανωρθωθη, και εδοξαζε τον Θεον.
15. Κριτίας και Αλκιβιαδης, εως μεν Σωκρατει συνησθην,
εδυνασθην των μη κολων επιθυμιων κρατειν. εκεινου δ' απαλλαγεν-
τε, Κριτίας μεν Φυγων εις Θετταλιαν, εκει συνην ανθρωποις ανομια
μαλλον η δικαιοσυνη χρωμενοις.
16. Πρωτον μεν ουν δικαιος ειμι απολογησασθαι, προς τα πρω-
τα μου ψευδη κατηγορημενα, και προς τους πρωτους κατηγορους·
επειτα δε προς τα υστερον, και τους υστερους.

17. Μη θαυμασης, ω ἑταίρε, νεωσὶ γὰρ Εὐριπίδῃ καὶ Ὀμηρῷ συγγενομενος, οὐκ οἶδ' ὅπως ἀνεπλησθὴν τῶν ἐπῶν, καὶ αὐτομάτα μοι τὰ μέτρα ἐπὶ τὸ σῶμα ἐρχεται.

18. Ὅταν δ' ὑπὲρ τῶν σεαυτῶν μελλῇς τινὶ συμβουλευεσθαι, σκοπεῖ πρῶτον πῶς ὑπὲρ τῶν αὐτοῦ διώκησεν ὁ γὰρ κακῶς διανοηθεὶς ὑπὲρ τῶν ἰδίων, οὐδέποτε καλῶς βουλευσεται περὶ τῶν ἀλλοτρίων.

19. Εἰ συ μανεις, ω Αἴαν, σεαυτὸν ἐφονεύσας, τί αἰτίας τὸν Ὀδυσσεα; Καὶ πρῶτῃ οὐτε προτεβλεψας αὐτὸν, ὅποτε ἦκε μαντευόμενος, οὐτε προσεῖπεν ἡξίωσας ἀνδρὰ συστρατιωτὴν καὶ ἑταῖρον.

20. Ἐδίδαξεν ὁ Σωκράτης τοὺς συνόντας, οὐ μόνον ὅποτε ὑπὸ τῶν ἀνθρώπων ὄρωντο, ἀπεχεσθαι τῶν ἀνοσιῶν, τε καὶ ἀδικῶν, καὶ αἰσχρῶν, ἀλλὰ καὶ ὅποτε ἐν ἐρημίᾳ εἶεν.

21. Ἐαυτῷ μὲν πολλὰ ἐλλείπειν· τῆς δὲ πόλεως προσέλωτα, εἰ μὴ πάντα, ὅσα ἡ πόλις βουλεται, καταπρατίν, τούτου δίκην ὑπεχεῖν, τούτο πῶς οὐ πολλὴ ἀφροσύνη ἐστὶ;

22. Ἐγὼ δὲ συνεῖμι μὲν θεοῖς, συνεῖμι δὲ ἀνθρώποις τοῖς ἀγαθοῖς· ἐργὸν δὲ καλόν, οὐτε θεῖον οὐτε ἀνθρώπινον, χωρὶς ἐμοῦ γίγνεται.

CHAP. XXXVI.

1. Ὁ Κυρὸς ἀκούσας, τοῦ παθὸς ᾤκτειρεν αὐτόν.

2. Φίλει αὐτὸν τῆς ἀρετῆς.

3. Εἰσλήκεισαν παρὰ τῷ σλαυρῷ τοῦ Ἰησοῦ, ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρίας ἡ τοῦ Κλωπα.

4. Τούτονι τὸν ἀνδρὰ οὐχ ὅτως αἰτιασθαι τῶν ἐκλελειμμένων, ὥς αὐτῆς τῆς ἐπινοίας καὶ σπουδῆς ἀξίον ἐπαινεῖν.

5. Ὁ ἰχθύς ὁ Κεφαλὸς τῶν ἐν τοῖς ἔλεσι βιούντων ἐστὶ.

6. Ἀπεχῶν πλείονων ἡμερῶν.

7. Θαυμαζῶ σου.

8. Ἀπαγαγὼν αὐτὸν τῆς ὁδοῦ ἐξω, ὑπὸ Φοινίκας τινὰς, τῶν Μηδικῶν πῖλῶν ὑποβάλλειν ἐκέλευσεν αὐτῷ.

9. Ὁ Ῥωμαίων βασιλεὺς, γηρασκὼν ἤδη, ἐς διδασκαλοῦ φοιτᾷ· ὁ δὲ ἐμὸς βασιλεὺς Ἀλεξάνδρος δύο καὶ τριακόντα ἐτῶν ἀπεθάνεν.

10. Ἐγὼ τοι σε μὲν δίκαιον νομίζω, σοφὸν δὲ οὐδ' ὅπως οἶον· δοκεῖς δὲ μοι καὶ αὐτὸς τούτο γιγνώσκειν. Οὐδένα γὰρ οὐν τῆς συνουσίας ἀργυρίου πρατίν.

11. Ἐν τῇ σκηνῇ ἐτυγχάνε τις ὧν τῶν ταξιαρχῶν, Ἀγλαΐτιδας ὄνομα, ἀνῆρ, τὸν τρόπον, τῶν σφρυφνοτέρων ἀνθρώπων.

12. Οὗτοι δὲ γεραίτεροι σφραττεύονται μὲν οὐκετι ἐξω τῆς ἑαυτῶν, οἰκοὶ δὲ μένοντες δεκαζῶσι τὰ τε κοινὰ πάντα καὶ τὰ ἰδία.

13. Μάθε δὲ μου, ὦ παι, καὶ τὰδε, ἔφε, τὰ μεγίστα· παρὰ γὰρ ἱέρα καὶ οἰωνοὺς μὴτ' ἐν σεαυτῷ μὴδέποτε, μὴδ' ἐν τῇ στρατίᾳ, κινδυνεύῃς.

14. Ὡ πολλοὺ γέλωτος. Ἀλλὰ νῦν τις ἀν' αὐτοὺς προσβλεψείεν ὁύτως ὑπερφρονούντας τῶν ἀλλῶν; ἢ τις ἀν' πιστεύσειεν, ὥς μετ' ὀλίγον ὁὗτος μὲν αἰχμαλῶτος ἐσθαι, ὁὗτος δὲ τὴν κεφαλὴν ἔξει ἐν ἀσκῷ αἵματος;

15. Οὐκοῦν ὁ Ἀμμων ἐφενδετο, λέγων ἑαυτοῦ σε εἶναι υἱόν· σὺ δὲ Φιλίππου ἀρὰ ἦσθα. Ἀλεξ. Φιλίππου δηλαδὴ. Οὐ γὰρ ἀν' ἐτεθνήκειν Ἀμμωνος ὧν.

16. Εἰ βούλοιο ξένον ποιῆσαι ὑποδεχέσθαι σεαυτὸν, ὅποτεν ἐλθοῖς εἰς τὴν ἐκεῖνου, τί ἀν' ποιοῖς;

17. Κεχρηνοτές οἱ πολλοὶ ἀκουσονται, θαυμάζοντες, καὶ εὐδαιμονίζοντες σὲ τῶν λόγων τῆς δυναμείας, καὶ τὸν πατέρα τῆς εὐπορίας.

CHAP. XXXVII.

1. Ἐτι δὲ τὰ εἶδη ταῦτα δεῖ εἶχειν τὴν ἐποποιΐαν τῇ τραγωδίᾳ.

2. Ἡμᾶς μὲν ἄρτος καὶ κρέας εἰς τοῦτο ἀγεί· ὑμεῖς δὲ εἰς μὲν τὸ αὐτὸ ἡμῖν σπενδετέ, πολλοὺς δὲ τινὰς ἐλιγμούς ἀνω καὶ κατω πλανώμενοι, μόλις ἀφικνεῖσθε, ὅποι ἡμεῖς παλαὶ ἤκομεν.

3. Ὅταν ὁ νοῦς ὑπο οἴνου διαφθάρῃ, ταῦτα πάσχει τοῖς ἄρμασι, τοῖς τοῦς ἡνιοχοῦς ἀποβαλλουσιν.

4. Οὐχ ὁμοίως ἐξεταζόμεν τε καὶ βασανίζομεν τοὺς ἐπιτυχόντας ἀνθρώπους, τοῖς ἐκ γένους λαμπροῦ.

5. Κάρω τοι οὐδένος ὕμων, οὔτε ῥώμῃ προφερών, οὐτ' εὐτυχίᾳ δοκῶν πρὸς ὑπέρους τοῦ εἶναι, νῦν ἐν τῷ αὐτῷ κινδυνῷ τοῖς Φαυλοτάτοις αἰωρούμαι.

6. Δοκεῖ μοι αἰσχρὸν εἶναι ἀνθρώπῳ, ταῦτα πάσχειν τοῖς ἀφρονεστάτοις τῶν θηρίων.

7. Τῇ μὲν ὁ αὐτὸς ἀν' εἰ μίμητις Ὀμηρῷ Σοφοκλῆς, μιμούνται γὰρ ἀμφῷ σπουδαιούς· τῇ δὲ Ἀριστοφάνει, πρᾶττοντας γὰρ μιμούνται καὶ δρῶντας ἀμφῷ.

8. Περὶ μὲν Αἰγυπτίον διακοσίαι τριῆρεις, αὐτοῖς πληρωμασί, διεφθάρησαν· περὶ δὲ Κυπρὸν πεντήκοντα καὶ ἑκατὸν· ἐν τῷ Πόντῳ μυρίους ὀπλίτας αὐτῶν καὶ τῶν συμμαχῶν ἀπώλεσαν.

9. Εἰ ἓνα ἀνδρᾶ μόνον Θετταλία, καὶ ἓνα ἀνδρᾶ Ἀρκαδία ταῦτα φρονούντα ἔσχον ἔμοι, οὐδεὶς τῶν Ἑλλήνων τοῖς παρούσι κακοῖς ἐκεχρητ' ἂν.

10. Τῶν γραψάτων, οἱ μὲν οὐδὲν πλέον ἢ συναγωγὴν καὶ μεταγραφὴν τῶν τοῖς πρεσβυτέροις συντεθέντων ἐποίησαν, καθάπερ Εὐκλείδης, καὶ Δημοκρίτος, καὶ Προκλίνος· οἱ δὲ, μικρὰ κομιδὴν πραγμάτων τῆς τῶν παλαιῶν ἱστορίας ἀπομνημονοῦσαντες, εἰς τοὺς αὐτοὺς τοποὺς ἐκείνοις ἐπεχειρήσαν συντίθεναι βιβλία, καθάπερ Ἀννίος τε καὶ Μήδιος, καὶ Φοιβίων.

11. Τί γὰρ ἀπελπίζει εὐδαιμονίας, ὅς τοιούτων μὲν προγόνων ἐτύχεν, οἷων οὐδεὶς ἄλλος, πλην εἰ τις ἀπὸ τῶν αὐτῶν ἐκείνῳ γέγονε;

CHAP. XXXVIII.

1. ΜΕΛΛΕΙ παραδιδόσθαι.

2. Ἰουδᾶς Σιμωνὸς Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι.

3. Τοῦτο ἐλέγε, σημαίνων ποιῶ θανάτῳ ἐμελλεν ἀποθνήσκειν.

4. Ὁς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσεῖναι εἰς τὸ ἱερόν, ἤρωτα ἐλεημοσύνην λαβεῖν.

5. Πάν ὃ, τί ἂν μέλλῃς λέγειν, πρότερον ἐπισκοπεῖ τῇ γνώμῃ. πολλοὶς γὰρ ἡ γλῶττα πρότρεχει τῆς διανοίας.

6. Αἰδῶν ἀναιρεῖσθαι μέλλουσα.

7. Φίλους, οὐκ ἐχθροὺς δεῖ εἶναι τοὺς μέλλοντας συμμαχοὺς ἐσεῖσθαι, καὶ μὴτε ἐπὶ τοῖς ἀγαθοῖς τοῦ ἀρχόντος φθάνησοντας, μὴτε ἐν τοῖς κακοῖς προδῶσοντας.

8. Τίς γὰρ, μέλλων ποιῆσθαι τι, ἀγνοεῖ ὁ μέλλει ποιεῖν; οὐ γὰρ ἀλογῶ δύναμει ποιεῖν.

9. Ἐν τῷ Κρησφοντῇ, ἡ Μεροπὴ μέλλει τὸν υἱὸν ἀποκτείνειν, ἀποκτείνει δὲ οὐ, ἀλλ' ἀνεγνώρισε· καὶ ἐν τῇ Ἑλλῇ, ὁ υἱός, τὴν μητέρα ἐκδιδόναι μέλλων, ἀνεγνώρισε.

10. Ἐμελλήσε δ' ἂν ἐτι καὶ πλείονα εὐεργετήσῃ τοὺς ὑπηκόους, ἐπεὶ καὶ τοὺς συκοφάντας τῆς πόλεως ἦν διώξας, καὶ τοὺς πανταχοῦ ἦν κολασθῆναι κελεύσας.

11. Τοὺς μὲν ἀνῆρθε, τοὺς δὲ ἐμελλήσε.

12. Ἐν ταύτῃ τῇ ἡμέρᾳ, μέλλει ἕκαστος ὕμῶν τὴν ψήφον φέρειν, περὶ τῆς ἑαυτοῦ παρρησίας.

CHAP. XXXIX.

1. Εἰ σωφρωνων διετελεῖ, πῶς ἀν δίκαιως, τῆς οὐκ ἐνούσης αὐτῷ, κακίας αἰτίαν ἔχοι;

2. Ἐὰν ὁ ἑταῖρος ἢ μεμολυσμένος, καὶ τὸν συνανατρίβομενον αὐτῷ μολυνεσθαι ἀναγκή, καὶ αὐτὸς ὡν τύχη καθάρως.

3. Ἐτυγχανομένῃ περιπατοῦντες ἐν τῷ τοῦ Κρόνου ἱερῷ, ἐν ᾧ πολλὰ μὲν καὶ ἀλλὰ ἀναθήματα ἐθεωροῦμεν.

4. Ὡς εἰς μεγάλην τίνα ἐπιθυμίαν ἐμβέβληκας ἡμᾶς, εἰ ταυτ' οὕτως ἔχει; ἀλλ' ἐστίν, ἔφη, οὕτως ἔχοντα.

5. Ἐγὼ παρεσκευασμαι μὲν πείθεσθαι τοῖς νομοῖς· ὅπως δὲ μὴ δι' ἀγνοίαν λάθῃ τι παρανομήσας, τοῦτο βούλομαι σαφῶς μαθεῖν παρ' ὑμῶν.

6. Ἐπαινὸς ἀξίος, ὃς ἀν φθάνῃ τοὺς Φίλους εὐεργετῶν.

7. Καὶ τοῦτο μὲν οὐκ αἰσχυνομαι λέγων· τὸ δὲ, ἢ μὲν ἔτε παρ' ἐμοί, ἀποδώσω, εὐ ἐστὶ ὅτι τοῦτο αἰσχυνοίμην ἀν εἰπείν.

8. Διὰ τὸ εἶδεναι τοῦτο ἀληθὲς ὄν, παρὰ λογίζεται ἡμῶν ἡ ψυχὴ καὶ τὸ πρῶτον ὥς ὄν.

9. Ἐν οἷς καὶ Λογγίνος ἦν, οὐ συγγραμματα ἐστὶ μεγά τοῖς παιδείας μεταποιοῦμενοις ὀφελὸς φέροντα.

10. Θαρρῆς, ἔφη, ὦ Κύρῃ, οὐδὲ ἢν μὴδεποτε παύσωμαι θεωμένος, οὐ μὴ κρατήθῃ, ὥστε ποιεῖν τι ὧν μὴ χρεὶ ποιεῖν.

11. Ἀκούσας ταῦτα ὁ Γαδάτας, ἀνεπνεύσε τε καὶ εἶπεν, Δρ' οὖν, ἔφη, δυναιμὴν ἀν συσκευασάμενος φθᾶσαι, πρὶν σε ἐξιέναι;

12. Τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε; διὰ ταύτης γὰρ ἐλάβον τινες ξενισάντες ἀγγέλους.

13. Τὰς δὲ ἡμέρας, εἰ τίς αἰσθοῖτο δεόμενον ἢ τὸν παππὸν, ἢ τὸν τῆς μητρὸς ἀδελφόν, χαλεπὸν ἢν ἄλλον φθᾶσαι τοῦτο ποιήσαντα· ὃ τι γὰρ δύναίτο ὁ Κύρος, ὑπερεχάισεν αὐτοῖς χαρίζομενος.

14. Καὶ εἶπεν αὐτῷ Δαβὶδ, Μὴ φοβού, ὅτι ποίων ποιήσω μετὰ σου ἐλεος, διὰ Ἰωνάθαν τὸν πατέρα σου.

15. Ἦιδεσαν Σωκράτην ἀπ' ἐλαχίστων μὲν χρημάτων, ἀνταρκεστάτα ζῶντα, τῶν ἡδονῶν δὲ πάσων ἐγκρατεστάτον ὄντα.

16. Εἰ δὲ καὶ ταύτας καταλύσετε, ἢ τοῖς καταλυσουσὶν ἐπιτρέψετε, προλέγω ὑμῖν, ὅτι λήσετε τῆς πολιτείας παραχωρησάντες.

17. Ἐτυχὸν βρονταὶ τινες ἅμα γενομένηαι, καὶ ὕδωρ, τοῦ ἐτοῦς πρὸς μετοπῶρον ἡδὴ ὄντος.

18. Κατεμάθον αὐτὸν οὔτε θνύνται τοῖς θεοῖς, οὔτε μαντικὴ χρωμένον, ἀλλὰ καὶ τῶν ποιοῦντων ταῦτα καταγελῶντα.

19. Εὐ οἶδ', ὅτι εἰ τοῦθ' οὕτως εὐτυχάνεν εχόν, οὐκ ἂν αὐτὸν ἡκουόμεν ἐν Ἐλατείᾳ ὄντα, ἀλλ' ἐπὶ τοῖς ἡμετέροις ὄριος.

20. Οὐκ ἂν φθάνοις λέγων, εἰ τι ἡσθήσαι Φίλτρον ἐπιστάμενον, ὃ ἐγὼ εἰδὼς λελήθα εμαυτὸν;

21. Πίστα αὐτῷ οὐκ ἂν μείζω οὔτε εἰποῖς αὐν, οὔτε δειξάις, ὧν αὐτὸς σὺ τυγχάνεις παρ' ἡμῶν εἰληφώς.

22. Εἰ τι ἀδικοῦντα με ὑμᾶς ἔωρα, εἰσι νομοὶ περὶ πάντων, καὶ τιμωρίαι, καὶ ἀγῶνες, καὶ κρίσεις, πικρὰ καὶ μεγάλα ἐχούσαι τὰ ἐπιτιμία, καὶ τοῦτοις ἐξὴν ἅπασιν χρῆσθαι.

23. Πολλὴν ἂν τῷ Θεῷ χάριν σχοίην, εἰ μὴ διαμαρτοίμῃ τῆς δόξης, ἣν ἐχὼν περὶ σοῦ τυγχάνω.

24. Ὅτε δὲ ἐπαύσατο λαλῶν, εἰπὶ πρὸς τὸν Σιμῶνα. Ἐπαναγάγε εἰς τὸ βάθος, καὶ χαλασάτε τὰ δίκτυα ὑμῶν εἰς ἀγρᾶν.

25. Ἐπειδὴν συγγενὴ αὐτῷ, εἰ μὲν γινῶσ' αὐτὸν Φίλον ἡμῶν βουλομένον εἶναι, τοῦτ' ἤδη χρῆ μὴχανασθαι, ὅπως λαθῇ Φίλος ὧν ἡμῖν.

26. Αὐθιμέρον, ἐπεὶ ἤκουσε παρὲντα Κύρον, ὤχετο πρὸς αὐτὸν ἀγῶν τὸ στρατεύμα.

27. Δεινότατον πάντος ἦν τοῦ κακοῦ ἢ ἀθυμῖα, ὅποτε τίς αἰσθόιτα καμνῶν.

28. Οἶει οὖν ἀποπάντων τούτων τῶσαυτὴν ἡδονὴν εἶναι, ὅσην ἀπο τοῦ ἑαυτοῦ τε ἡγεῖσθαι βελτίῳ γιγνεσθαι, καὶ φίλους ἀμείνους κτασθαι; ἐγὼ τοίνυν διατελῶ ταῦτα νομίζων.

29. Ἦν δὲ ποτὶ καὶ ἀρυσσάμην τὸ ὕδωρ, καὶ προσενεγκῶ τῷ στόματι, σὺ φθάνω βρεξάς ἀκρὸν τὸ χεῖλος, καὶ διὰ τῶν δακτυλῶν διαρρίψεν, οὐκ οἶδ' ὅπως, αὐτὸς ἀπολείπει ξηρὰν τὴν χεῖρα μου,

30. Ὡς μὲν οὖν δει τὰ προσεκόντα ποιεῖν ἐθέλοντας ὑπάρχειν ἀπαντὰς ἑτοίμους, ὥς ἐγνωκότων ὑμῶν καὶ πιπείσμενων, παύομαι λέγων.

31. Ὁ Ἀσσυρίος, ὥς ἐγνώ προσιόντας τοὺς διερευνησοντάς, Φεύγειν κελεύει ἄρματα ἐξαναστάντα δύο ἢ τρία, καὶ ἵππους ὀλίγους.

32. Ὅτε ἤλiskeτο τὸ τῶν Ἀσσυρίων στρατοπέδον, ὃ ἀνὴρ αὐτῆς οὐκ εὐτυχεν ἐν πῷ στρατοπέδῳ ὦν, ἀλλὰ πρὸς τὸν Βακτριανῶν βασιλεῖα πρεσβέων ὤχετο.

33. Οὐ παύσομαι γράφω.

34. Ἀλλὰ πῶς ποιεῖ; Διψῶν πανεταί.

35. Οἱ παῖδες, εἰς τὰ διδασκαλεῖα φοιτῶντες, διαγούσι μανθάνοντες δικαιοσύνην.

36. Ἐν ὑπολείπεται μέρος τῆς πολιτείας, εἰτι καὶ γὰρ τυγχάνω γινώσκων.

CHAP. XL.

1. ΚΑΙΡΟΣ του βοηθῆιν.
2. Ου λεγῆν δεινός, ἀλλὰ σιγᾶν ἀδύνατος.
3. Βοῆς, καὶ τοῦ ἐπιγελᾶν τινὶ παντελὸς ἀπεχού.
4. Τί ἐξήλθετε θεασασθαι.
5. Ἐνεκα τοῦ νικᾶν.
6. Καίρος ὑμῖν τοῦ ἀπιέναι, ἀπο τοῦ μαχεσθαι.
7. Ἐν τῷ ζητεῖν, καὶ φροντίζειν, καὶ βουλευεσθαι, τὸν πλεῖστον χρόνον διέτριβε.
8. Τα ἰδία χρήματα ἀνηλώκα, οὐδὲν ἄλλο ποίω, ἢ τιμῶν, καὶ χαριζομένους, ὅταν τινὰ ἀγασθῶ τῶν στρατιωτῶν.
9. Ἀδίκει Σωκράτης, ὅς μὲν ἢ πολλὸς νομίζει θεός, οὐ νομίζων.
10. Ἐγὼ πρὸς σε ἦα, ἐπισκεψόμενος πῶς εἶχης.
11. Οὐ πασχόντες εὐ, ἀλλὰ δρώντες, κτῶμεθα τοὺς φίλους.
12. Ταχὺ τοὺς πατέρας τῶν ἡλικιωτῶν ἀνηρέτητο ὁ Κύρος, προσίων, καὶ ἐνδηλός ὡς ὅτι ἠσπάζετο αὐτῶν τοὺς υἱούς.
13. Εἰ μέντοι, ὥσπερ προσθὲν, διὰ τοὺς εὐ μαχομένους, ἐτι καὶ νῦν, αἱ μάχαι κρίνονται, θαρρῶν οὐδὲν ἂν σφάλλῃς.
14. Δημοσίᾳ τοῦ θηρᾶν ἐπιμελόνται οἱ Πέρσαι· καὶ βασιλεὺς, ὥσπερ καὶ ἐν πολέμῳ, ἡγεμὼν αὐτοῖς ἐστὶ, καὶ αὐτὸς τε θηρᾶ, καὶ τῶν ἄλλων ἐπιμελεῖται ὅπως ἂν θηρῶν.
15. Καὶ ὅσα κεχειροτονητὰ τὰ ψήφισματα κατὰ τῶν πλουσιῶν, ἂ, μὰ τὸν Κερβερόν, οὐδεμία μηχανὴ τοῦ διαφυγεῖν αὐτοὺς.
16. Ταχὺ τὰ ἐν τῷ παραδείσῳ θηρία ἀνηλώκει, διώκων, καὶ βαλλῶν, καὶ κατακαινῶν.
17. Αὕτη ἐστὶν ἡ ὁδός, ἢ ἀγοῦσα πρὸς τὴν ἀληθινὴν παιδείαν, καὶ μαλὰ γὰρ χαλεπὴ προσιδεῖν.
18. Ταχὺς λεγῆν μὲν, πρὸς δὲ γ, αὐτοῦ τῷ ταχεὶ πειθῶ τις ἐπεκαθίζεν ἐπὶ τοῖς χεῖλεσι.
19. Τὸ λίαν φιλεῖν, τοῦ μὴ φιλεῖν αἰτίον.
20. Δεῖναι αἱ γυναῖκες εὕρισκεν τεχνάς.
21. Ὁ ἰστορικός καὶ ὁ ποιητὴς οὐ τῷ ἢ ἐμμετρά λεγῆν ἢ ἀμετρά διαφέρουσιν· εἴη γὰρ ἂν τὰ Ἡρόδοτου εἰς μέτρα τιθεναί, καὶ οὐδὲν ἥττον ἂν εἴη ἰστορία τις μετὰ μέτρου, ἢ ἀνεὺ μέτρου. Ἀλλὰ τοῦτ᾽ ἀδιαφέρει, τῷ τὸν μὲν τὰ μινόμενα λεγῆν, τὸν δὲ, ὅσα ἂν γένοιτο.
22. Μελιτῶν ἡλικίαν διαγνοῖ τις ἂν, τὸν τρόπον τοῦτον· αἰ μὲν αὐτοετείς σιλῖπναι τε εἰσι, καὶ εὐκασιν ελαιῷ, τὴν χροῖαν· αἱ δὲ πρεσβύτεραι τραχείαι καὶ ἰδεῖν καὶ ἀψάσθαι γίνονται, ῥῦσαι δὲ ὄρωνται διὰ τὸ γῆρας.

23. Ο τον θάνατον φοβούμενος, ἤτοι ἀναίσθησιαν φοβεῖται, ἡ αἰσθησιν ἑτέροισιν· ἀλλ' εἴτε οὐκετι αἰσθῆσιν, οὐδὲ κακοῦ τινος αἰσθῆσιν· εἴτε ἀλλοιοτέραν αἰσθῆσιν κτήσῃ, ἀλλοίον ζῶον ἐσθ, καὶ τοῦ ζῆν οὐ παύσῃ.

24. Ἐπειδὴ πράττειν αὐτὸς ἐκώλυτο τὰ πολιτικά, διὰ το καὶ περὶ μείζονα ἡσχολησθαι, Ἀρχιάδαν, τὸν τοῖς θεοῖς φίλον, ἐπὶ τοῦτο παρεκαλεῖ.

25. Συνελόντι εἰπὲν, πορῶ μοι δοκοῦσιν ἀφελῆκεναι τοῦ τὰ δεόντα λογίζεσθαι πάντες ἐφεξῆς, ὅποσοι τὴν ψυχὴν σῶμα ἀπεφηνάντο· τί γὰρ ἢ τοῦ πνεύματος ἡμῖν λεπτοτῆς πρὸ ἐργου γένοιτ' αὖν, εἰς φαντασίας καὶ λογισμοὺς; τί δὲ τῶν ἀτομῶν σχῆμα τοσαύτην, παρὰ τὰ ἀλλὰ, ἔχει δυνάμιν καὶ ἐσπῆν, ὥστε φρονῆσιν γεννᾶν, ὅταν εἰς ἑτέρου πλάσιν ἐγκαταμιχθῇ σώματος.

26. Περὶ δὲ τῶν ἀδελῶν, μαντευομένους ἐπέμπευ, εἰ ποιητέα.

27. Ἀλλ' ὅγε σὸς πατὴρ δεινότερος ἐστὶν διδάσκειν μείων ἢ πλείων ἐχειν.

CHAP. XLI.

1. Οὐ σθένει νικητέον (ἡμῖν) γυναῖκας.

2. Ἀν μὴ ἡ πρὸς τῷ καλῷ σωζέσθαι, θάνατον ἡμῖν αἰρετέον ἐστίν.

3. Τοῖς λεγούσιν ἅπασιν, καὶ τοῖς ἀκούουσιν ὑμῖν, τὰ βελτιστὰ καὶ τὰ σωσόντ', ἀντὶ τῶν ῥάστων καὶ τῶν ἡδιστῶν προαιρετέον.

4. Φευκτέον τῷ σωφρονούντι, τὸ πρὸς δοξάν ζῆν, καὶ τὰ τοῖς πολλοῖς δοκούντα περισκοπεῖν, καὶ μὴ τὸν ὀρθὸν λόγον ἡγέμονα ποιεῖσθαι τοῦ βίου.

5. Ἡμῖν δὲ ἐκεῖνο διαπορητέον ἐν ἀρχῇ, εἰ ἐστὶν ὑψους τίς ἢ βαθὺς τεχνη· ἐπεὶ τινες ὁλως οἰοῦνται διηπατησθαι, τοὺς τὰ τοιαῦτα ἀγόντας εἰς τεχνικὰ παραγγέλματα.

6. Φημι δὴ διχῇ βοηθητέον εἶναι τοῖς πράγμασιν ὑμῖν· τῷ τε, τὰς πόλεις τοῖς Ὀλυνθίοις σωζεῖν, καὶ τοὺς τοῦτο ποιήσοντας; στρατιώτας ἐκπεμπεῖν· καὶ τῷ τὴν ἐκείνου χώραν κακῶς ποιεῖν, καὶ τριήρεσι καὶ στρατιωταῖς ἑτέροις.

7. Οὓς τῶν εἰς τὸν πόλεμον ἐργῶν ποιήσασθαι τίς βούλοιτο συνεργούς προθυμούς, τοὺτους πάντα πασιν, ἐμοὶ γὰρ δοκεῖ, ἀγαθοῖς θηράτεον εἶναι καὶ λόγοις καὶ ἐργοῖς.

8. Εἰ τοὺς θεοὺς ἰλέως εἶναι σοὶ βούλει, θεραπευτεὸν (σοὶ) τοὺς θεοὺς· εἴτε ὑπὸ φίλων ἐθελοῖς ἀγαπασθαι, τοὺς φίλους εὐεργετητεὸν· εἴτε ὑπὸ πόλεως ἐπιθυμεῖς τιμασθαι, τὴν πόλιν ὠφελητεὸν.

9. Τὸ δὲ τελευταῖον καὶ μεγίστον, ὅπερ αὐτῷ καὶ τὴν ἐλπίδα πᾶσαν ὑπεφαίνεν, ὅναρ οὐδ' ἡμῖν παραλείπτεον.

10. Εἰ τίς, μὴ ὦν ἀγαθὸς αὐλητῆς, δοκεῖν βουλοῖτο, τί αὐτῷ ποιητεὸν εἴη; ἀρ' οὐ τὰ ἐξω τῆς τέχνης μιμητεὸν τοὺς ἀγαθοὺς αὐλητὰς; καὶ πρῶτον μὲν, ὅτι ἐκεῖνοι σκευὴ τέ καλὰ κεκτῆνται, καὶ ἀκολουθοὺς πολλοὺς περιάγονται, καὶ τούτῳ τὰυτὰ ποιητεὸν.

CHAP. XLII.

1. Οἱ πλουσιοὶ πολὺ ἀθλιώτερον ὧμῶν τὸν βίον βίουσι.

2. Μὴ τίς ἡμᾶς γραφεται γραφὴν ἀσεβείας, ἐπὶ τοῦ Ραδάμανθυος.

3. Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἐλεγον πρὸς ἀλλήλους· Τίς ἀρα ἐστὶν οὗτος, ὅτι ἡ θάλασσα καὶ οἱ ἀνεμοὶ ὑπακούουσιν αὐτῷ;

4. Τουντευθεν, ἐδειπνοῦμεν, ὦ Πυθαγόρα, πολυοφον τί καὶ ποικίλον δειπνον, ἐπὶ χρυσοῦ πολλοῦ καὶ ἀργυροῦ· καὶ ἐκπώματα ἢ χρυσά, καὶ διακονοὶ ὥραιοι, καὶ μουσουργοὶ, καὶ γελωτοποιοὶ.

5. Σὺ μὴ πλουτοῦντα, καὶ ἡδίστῳ ὀνειρῶ ζῖνοντα, καὶ θαυμάσθην εὐδαιμονίαν εὐδαιμονοῦντα, ἐπηγεῖρας.

6. Ὁ βουλευσαμένος αἰσχροῦς, εἰ οἱ ἡ τύχη ἐπισποίτο, ἔνρημα ἐνρηκεῖ, ἥσσον δὲ οὐδὲν οἱ κακῶς βεβουλευταί.

7. Τὴν ἐν φίλοις δικαιοτάτην ὑποθεσὶν ἐγὼ ὑποτιθεμαι· ἢ γὰρ τί ἐγὼ φανῶ κακὸν πεποιηκώς, ὁμολογῶ ἀδικεῖν· ἢ μὲντοι μὴδὲν φαινῶμαι κακὸν πεποιηκώς, μὴδὲ βουλευθεὶς, οὐ καὶ σὺ αὐτὸ ὁμολογήσεις μὴδὲν ὑπ' ἐμοῦ ἀδικεῖσθαι;

8. Πολλὰς μεταβολὰς μεταβαλόνσα ἡ τραγωδία, ἐπαυσάτο ἐπεὶ εἰσχε τὴν ἑαυτῆς φύσιν· καὶ τὸ, τε τῶν ὑποκριτῶν πλῆθος, ἐξ ἑνὸς εἰς δύο, πρῶτος Αἰσχυλὸς, ἤγαγε, καὶ τὰ τοῦ χοροῦ ἡλατῶσε.

9. Πρὸς ἀνείλον δὲ καὶ τοὺς παῖδας τοῦ Κλεάνδρου, πάντας τε ὅσους ἠδέσαν ἐκείνῳ φίλους, διηχρήσαντο· συρόντες τε τὰ σώματα, καὶ πᾶσαν ὕβριν ἐνυβρίζαντες, τέλος, λελαθήμενοὺς τοὺς οἰχομένους ἐρρίψαν φέροντες.

10. Εωρακάτε, ἐν τῇ Ἀριστοφάνους κωμῳδίᾳ, Σωκράτην τινὰ ἐκεῖ περιφερόμενον, Φασκόντα τε αεροβάτειν, καὶ ἀλλήν πολλήν Φλυαρίαν Φλυαροῦντα.

11. Τῷ πληθεὶ ἑταῖρος ἦν, καὶ ξυνεφυγε τὴν Φυγὴν ταυτήν.

12. Ἰδόντες δὲ τὸν ἀστέρα, ἐχαρήσαν χαρὰν μεγαλήν σφοδρά.

CHAP. XLIII.

1. ΟΥΚ ἀσφαλές οὐτε σοὶ λεγείν, οὐτε ἐμοὶ ἀκούειν τὰ τοιαῦτα.

2. Ἀληθὴ ταυτ' ἤκουσας, ὦ Μενίππε· καὶ τεθνήκα, ὡς ὄρας, ἀθάνατος εἶναι δυνάμενος.

3. Νυν ζήτετε με ἀποκτείνειαι, ὅς τὴν ἀληθείαν λελαλήκα ὑμῖν, ἢ ἤκουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραάμ οὐκ ἐποίησε.

4. Πᾶς τὸ οἰκείον ἐργὸν ἀγαπᾷ.

5. Περὶ μὲν τοῦ κόσμου τι χρεὶ καὶ λεγείν; ὅσγε ἰδέας, καὶ ἀσώματα, καὶ ἀτομούς, καὶ κενά, καὶ τοιοῦτον τινὰ ὄχλον ὀνομάτων, ὁσημέραι, παρ' αὐτῶν ἤκουον.

6. Λεγεί αὐτοῖς ὁ Ἰησοῦς, Ἀντλήσατε νυν, καὶ φέρετε τῷ ἀρχιτρίκλινῳ· καὶ ἠνεγκαν. Ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγεννημένον, φωνεῖ τὸν νυμφίον, καὶ λέγει αὐτῷ, Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθῃσι, καὶ ὅταν μεθύσθωσι, τότε τὸν ἐλάσσῳ· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι.

7. Καὶ εἶπεν αὐτῷ Ἰσαὰκ, ὁ πατὴρ αὐτοῦ, Ἐγγίσον μοι, καὶ φίλησον με, τέκνον. Καὶ ἐγγίσας, ἐφίλησεν αὐτόν, καὶ ὠσφρανθεὶς τὴν ὁσμὴν τῶν ἱματίων αὐτοῦ, καὶ εὐλόγησεν αὐτόν.

8. Ἐστὶν Ἠσαῦ, ὁ ἀδελφὸς μου, ἀνὴρ δάσυσ, ἐγὼ δὲ ἀνὴρ λείος· μὴ ποτὲ ψηλαφῇ με ὁ πατὴρ, καὶ εἶσθαι ἐναντίον αὐτοῦ, ὡς κατὰ φρονῶν.

9. Καλὸν ἐγεύσαντο Θεοῦ ῥήμα.

10. Ἀκούω τὰτα περὶ σοῦ.

11. Αἰσθάνονται τὰ παρόντα.

CHAP. XLIV.

1. ΕΝ τῇ δικαιοσυνῇ αὐτοῦ ἡ ἐποίησε ζῆσεται.
2. Το σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστίν, ὃν ἐχετε ἀπο Θεοῦ.
3. Εἰσι τινες, οἱ ὧν μὲν συ δίδως χρημάτων, οὐδὲ μικρὸν τούτων ἔνεκα σε μαλλὸν θαυμάσουσι.
4. Οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ (τούτων) ὧν δεδοκας μοι, ὅτι σοι εἰσι.
5. Καὶ νῦν δοξάσον με συ, πατερ, τῇ δοξῇ ἣ εἶχον, πρὸ τοῦ τὸν κόσμον εἶναι.
6. Μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, εἰ ἐμε ἐδιώξαν, καὶ ὑμᾶς διώξουσι.
7. Οὐκ ἐστὶν ἡντινα πωποτ' οὐκ ἤρξεν ἀρχὴν.
8. Συνήλθον δὲ καὶ τῶν μαθητῶν ἀπο Καισαρείας συν ἡμῖν, ἀγον-
τες, παρ' ᾧ ξενισθῶμεν, Μνασῶνι τινι, Κυπρίῳ, ἀρχαίῳ μαθητῇ.
9. Τοῖς πλείστοις εἰμαρταὶ μηδέποτ', εὐπρατίουσι, Φρονεῖν.
10. Τυχὴ ἐμὴ τλημόνος.
11. Αἱ καλλίσται τραγῳδαὶ συντεθενταὶ περὶ Ἀλκμαίωνα, καὶ
Οιδίπουν, καὶ Ορεσίην, καὶ ὅσοις ἀλλοῖς συμβέβηκεν ἡ παθεῖν δεῖ-
να, ἡ ποιῆσαι.
12. Εἶναι παρ' αὐτοῖς Φασὶν ἀμφὼ τῷ λόγῳ, τὸν κρείττον' ὅς
τις ἐστὶ, καὶ τὸν ἥττονα.
13. Ἐρχεται οὖν εἰς πόλιν τῆς Σαμαρείας- λεγομένην Συχαρ, πλῆσιον τοῦ χωρίου ὃν ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ.
14. Ὡς ἀπεβῆσαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακίαν κειμένην, καὶ
οὐφαρίον ἐπικείμενον, καὶ ἄρτον. Λέγει αὐτοῖς ὁ Ἰησοῦς, Ενεγκά-
τε ἐκ τῶν οὐφάριων ὧν ἐπιάσατε νῦν.
15. Πᾶσῃ Φαντασίᾳ τραχείᾳ μελέτα ἐπιλεγεῖν. ὅτι Φαντασία
ἐστὶ, καὶ οὐ παντὶς το Φαινόμενον· ἐπεὶτα ἐξετάζε, τοῖς κανοσι του-
τοῖς, οἷς εἴχεις.
16. Ἀλλοῦ τοῦ ἡ τούτου γὰρ ἔνεκα, εἰρήνης νῦν ἐπιθυμεῖτε, ὅτι
νομίζετε ἀσφαλεστέρον δυνάσθαι ζῆν, εἰρήνης γινομένης ἡ πολε-
μουντες;
17. Δαίμοναν, ἐφην ὁ Σωκράτης, τοὺς μαντευομένους, αἱ τοῖς
ἀνθρώποις ἔδωκαν οἱ Θεοὶ, μαθούσι διακρίνειν· ἐφῇ δὲ δεῖν, ἃ μαθόν-
τας ποιεῖν ἔδωκαν οἱ θεοὶ μανθάνειν.
18. Ἐπεστέλλεν ἡκεῖν αὐτὸν ἐπὶ τὸ σῆρατευμα, ὅπως περὶ τῶν
Φρουρίων ὧν εἰληφῶσαν βουλευσάιντο.

19. Οἱ μὲν εὖν εὐνοῦχοι καὶ οἱ θεραποντες αὐτοῦ ὠρυζαν θηκὴν τῷ τελευτήσαντι· ἡ δὲ γυνὴ καθήται χαμαὶ, κεκοσμηκυῖα οἷς εἶχε τὸν ἀνδρα, τὴν κεφαλὴν αὐτοῦ ἐχούσα ἐπὶ τοῖς γόνασι.

20. Τί ποτε λέγει ὁ Θεός; ἐγὼ γὰρ δὴ, οὔτε μέγα οὔτε σμικρὸν, ξυνοῖδα ἐμαυτῷ σοφός ὢν.

21. Περσῶν μὲν πολὺ καλλίστος ὁ ἔμος πατήρ, Μηδῶν μέντοι, ὅσων ἔωρακα ἐγὼ, πολὺ οὗτος ὁ ἔμος παππὸς καλλίστος.

22. Τοῖς φιλοσοφοῖς προεῖπεν, μὴ ἀναπλαττεῖν καὶ νέα ὀνόματα, μὴδὲ ληρεῖν περὶ ὧν οὐκ ἴσασιν.

CHAP. XLV.

1. ΩΣΠΕΡ οἱ Φαυλοὶ τῶν ἐν τοῖς ἀγῶσι κηρυκῶν, ἐπιτροχὸν τί καὶ οὐκ ἀσφαλὲς ἐφθεγγετο.

2. Σχηδὸν οἱ πολλοὶ τῶν ποιητῶν τοῦτο δρῶσι.

3. Καὶ πολλοὶ τῶν ἡμελημένων ἀνθρώπων ἐδράσαν ἐς φρεατὰ, τῇ διψῇ ἀπαυσίῳ ξυνεχομένοι.

4. Πάντες εἰκάσιν ἁμαρτάνειν, ὅσοι τῶν ποιητῶν Ἡρακλῆϊδα, καὶ Θησῆϊδα, καὶ τὰ τοιαῦτα ποιήματα πεποιήκασιν· οἰοῦνται γὰρ, ἐπεὶ εἰς ἣν ὁ Ἡρακλῆς, ἓνα καὶ τὸν μυθὸν εἶναι προσήκειν.

5. Τὸ δεινὰ δὲ ὅπως ἰδῶ, τίσι χαιρεῖ τῶν ἐδεσμάτων;

6. Ἡκίστα τῶν ῥήτορων οἱ περιπαθεῖς ἐγκωμιαστικοί, ἢ ἐμπαλιν οἱ ἐκαινετικοί, περιπαθεῖς.

7. Πολλὰ, παρὰ τῆς ἀγνοίας τῶν τόπων, διημαρτον, οὐχ οἱ τυχόντες μόνον τῶν συγγραφέων, ἀλλὰ τινες καὶ τῶν τῇ δοξῇ πεπρωτευκότων.

8. Εἰγὼ χρεμάτα μὲν προσγενεσθαι ἐτι ἀν βουλοίμην ἡμῖν· ὅπως ἐγὼ καὶ μισθὸν ἀφθονῶς, δίδοναι οἷς ἀν δεῇ, καὶ τιμᾶν, καὶ δωρεῖσθαι τῶν στρατευομένων τοὺς ἀξίους.

9. Ἐπεὶ δὲ ἐγνώσαν, χαλεποὶ ἦσαν τοῖς ξυμπροθυμηθεῖσι τῶν ῥήτορων τὸν ἐκπλουν, ὥσπερ οὐκ αὐτοὶ ψήφισαμενοί.

10. Αἰσχρὸν τοὺς μὲν γραφεῖς ἀπεικάζειν τὰ καλὰ τῶν ζῶων, τοὺς δὲ παιδὰς μὴ μιμεισθαι τοὺς σπουδαίους τῶν γονεῶν.

11. Εἰγὼ παρὰ τεθεσάμενος, ἐξ ἀκριβείας πολλῆς, τοὺς τε ἀγαθοὺς τῶν ἀνθρώπων, καὶ τοὺς φαυλοὺς· ὑπελάβον δεῖν συγγραψαὶ ἅ ἑκάτεροι αὐτῶν ἐπιτεδευούσιν ἐν τῷ βίῳ.

12. Όταν και τα αλογα των ζων παιδευωσι, και οικτην αργον και ατεχνον ουδενοσ αξιον ειναι νομιζουσι, μονων δ' εαυτων αμελωσι, ευδηλον οτι τοις αποβλητοις των οικετων εοικασκ.

CHAP. XLVI.

1. ΦΙΛΟΣΟΦΩΤΕΡΟΝ και σπουδαιοτερον ποιησις ιστοριας εστιν.

2. Μαθητευσατε παντα τα εθνη, βαπτιζοντες αυτους εις το ονομα του πατροσ, και του υιου, και του αγιου πνευματοσ.

3. Λεγω λεξιν ειναι την δια της ονομασιωσ ερμηνειαν, ο και επι των εμμετρων, και επι των λογων εχει την αυτην δυναμιν.

4. Η του Αιαντοσ εν νεκρια σιωπη μεγα, και παντοσ υψηλοτερον λογον.

5. Ωσ βαθυν εκοιμηθησ, ω τεκνον, οσ ουκ εξεθορεσ; Ο δ' ουν Οδυσσευσ πως διεφυγεν;

6. Επει δε ειδε την γυναικα χαμαι καθημενην, και τον νεκρον κειμενον, εδακρυσε τε επι τω παθει, και επε, Φευ ω αγαθη και πιστη ψυχη, οιχη δη απολιπων ημασ.

7. Λογοι εν εκαστοις ημων, ας ελπιδασ ονομαζομεν.

8. Ηγου των ακουσματον πολλα πολλων ειναι χρεματον κρειττω· τα μεν γαρ ταχεωσ απολειπει, τα δε παντα τον χρονον παραμενει· σοφια γαρ μοτη, των κτηματον, αθανατον.

9. Φυσηι το βαρβαρον φιλοχρεματον, και κινδυνων καταφρονησαντεσ, η δι επιδρομησ και εφοδοσ το χρειωδεσ προς τον βιον ποριζονται, η μεγαλων μισθων την ειρηνην αντικαταλλασσονται.

10. Αι πολεισ επι τοις μεγιστοις αδικημασι ζημιαν θανατον πεποιηκασιν, ωσ ουκ αν, μειζονοσ κακου φοβω, την ειδικιαν παυσοντεσ.

11. Τερψισ, συν τω καλω μεν, αριστον· ανευ δε τουτου, κακιστων.

12. Καλον, η των δημοσιωνπραγματων Φυλακη.

13. Τα εθνη περιπατει, εν ματαιοτητι του νοοσ αυτων, οντεσ απηλλοτριωμενοι της ζωησ του Θεου.

CHAP. XLVII.

1. ΤΙ οὖν ἀγανακτεῖς κατ' αὐτῶν; δίδουσι γὰρ ἀμφὼ καλὴν τὴν δίκην.

2. Πλὴν ἀλλὰ ἐν μεελυπεὶ οὐ μετρίως· ὁ Θεσμοπόλις ἐνοχλῶν, καὶ διδασκῶν ὡς αἱ δύο ἀποφασεῖς, μίαν καταφασιν ἀποτελοῦσι.

3. Ἐπὶ πάσης τεχνολογίας, δυοῖν ἀπαιτούμενων, προτέρου μὲν, τοῦ δεῖξαι τι τοῦ ὑποκείμενον, δευτέρου δὲ τῇ τάξει, τῇ δυνάμει δὲ κυριώτερον, πῶς ἀν' ἡμῖν αὐτοῦ τοῦτο, καὶ δι' ὧν τινῶν μεθοδῶν κτητὸν γένοιτο.

4. Καὶ ποταμοὶ, καὶ γαῖα, καὶ οἱ ὑπενεργεῖ καμοντάς
Ἀνθρώπους τίνυσθον·

5. Εἰ τῷ χεῖρει, ὥς ὁ Θεὸς ἐπὶ τῷ συλλαμβάνειν ἀλλήλων ἐποίησε, τραποῖντο πρὸς τὸ διακωλύειν ἀλλήλων· ἢ εἰ τῷ ποδὲ ἐμποδίζοιεν ἀλλήλων· οὐκ ἀν' πολλῇ ἀμαθίᾳ εἶη, καὶ κακοδαίμονια;

6. Τῷ δ' ἀέκοντε βατὴν παραθὶν' ἄλος ἀτρυγέτοιο,
Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἵκεσθην,
Τὸν δ' εὐρον παρατεκλίστη καὶ νῆϊ μελαίνῃ.

7. Τὸ δ' αὐτῷ μαρτυροὶ ἐσίων,
Πρὸς τε θεῶν μακαρῶν, πρὸς τε θνητῶν ἀνθρώπων.

8. Νῶ δέ, τι οὐχὶ οἰκοδομοῦμεν ἐπαλλήλα τὰ ὄρη, ὥς ἔχοιμεν ἀκριβεστέραν τὴν σκοπὴν.

CHAP. XLVIII.

1. ΠΑΛΙΝ ἦτουν σε, οὐ γάρ σε οὐτε σοὶ μείον οὐ δύναι μοι οὐδέν· οὐτε ἔαρον ἐπιταχθῆναι οὐδέν.

2. Τίνος ἕνεκα ταῦτα λέγω; ἰν' εἰδῆτε, ὅτι οὐδέν οὐτι Φυλαττομένοις ὑμῖν ἐστὶ Φοβερὸν· οὐτ', ἀν' ὀλιγαρχεῖτε, τοιοῦτον, οἷον ἀν' ὑμεῖς βουλήσθε.

3. Οὐκ ἀν' ἀποδοῖην οὐδ' ἀν' ὀβολὸν οὐδενί.

4. Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν.

5. Οὕτως οὐκ ἐστὶν σοφὸς οὐδὲ εἰς.

6. Ἀμην, ἀμην, λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ, ἕως οὐ ἀπαρνήσῃ με τρεῖς.

7. Ου τοίνυν ουδε πον παρα των τοιoutων επαινον εν λογω τιθε-
ται, οίγε ουδ' αυτοι έαυτοις αρεσκονται.

8. Μηδεποτε, μηden αισχρον ποιησας, ελπιζε λησειν· και γαρ
αν τους αλλους λαθης, σαυτω γε συνειδησεις.

9. Ως έωρα αυτον ου δυναμενον βασίλασαι το δορυ, τα αλλα ε-
διδου, και ουκ εφοβειτο, μη ου δυνηται φερειν αυτα.

10. Θανατος, και φυγη, και παντα τα δεινα φαινομενα, προ
οφθαλμων εσίω σοι κατ' ήμεραν· μαλιστα δε παντων ο θανατος· και
ουden ουδεποτε ταπεινον ενθυμηθηση, ουτε αγαν επιθυμησεις τινος.

11. Οι εχθιστοι οντες εν τω μυθω, φιλοι γενομενοι επι τελευτης,
εξερχονται, και αποθνησκει ουδεις υπ' ουδενος.

12. Μη ουν μηδε συ, μητε χαλεπον τι των τοιoutων, α μητε του
σωματος, μητε τη της ψυχης ήμων φυσει προσηκει, νομιζε ειναι.

13. Αφιλαργυρος ο τροπος· αρκουμενοι τοις παρουσιν· αυτος
γαρ ειρηκεν, Ου μη σε ανω, ουδ' ου μη σε εγκαταλιπω. Ωστε
θαρρόντας λεγειν ήμας, Κυριος εμοι βοηθος, και ου φοβηθησομαι τι
ποιησει μοι ανθρωπος.

14. Ευρησει τα σαθρα των εκεινου πραγματων αυτος ο πολεμος,
αν επιχειρωμεν· αν μεντοι καθωμεθα οικoi, λοιδορουμενων ακουοντες,
και αιτιωμενων αλληλους των λεγοντων, ουδε ποτ' ουden ήμιν ου μη
γενηται των δεοντων.

15. Φαινη δ' αν εγωγε, μηdeni μηδεμιαν ειναι παιδευσιν παρα
του μη αρεσκοντος.

CHAP. XLIX.

1. ΚΑΛΟΝ και γερασκοντι το μανθανειν.

2. Αιρετωτερον εστι πολλακις το αποθανειν, του ζην.

3. Καλλιον το μη ζην εστιν, η ζην αθλιως.

4. Τοις νυν και τοις προτερον.

5. Ταυτα γε μοι και του αποθανειν αιτια γεγενηται, αργυρνια
και φροντιδες.

6. Ανθρωποι δυο ανεβησαν εις το ιερον προσευξασθαι· ο εις Φα-
ρισαιος, και ο έτερος τελωνης.

5. Ιδοντες τον αστερα, και ελθοντες εις την οικιαν, ευρον το παι-
διον.

8. Τον του πραττειν χρονον εις το παρασκευαζεσθαι αναλίσκο-
μεν.

9. Εξήλθεν ὁ σπειρων του σπειρειν· καὶ ἐν τῷ σπειρειν αὐτον, αἱ μὲν ἐπέσε παρὰ τὴν ὁδόν, καὶ ἦλθε τὰ πετεινά, καὶ κατέφαγεν αὐτά.

10. Ταυτὴ χρησαμενος τῇ γνῶμῃ, πάντα κατιστραπτὰ καὶ ἐχει· τὰ μὲν, ὥς ἂν ἔλῳν τὶς ἐχοὶ πολεμῶ τὰ δε, συμμαχα καὶ φίλα ποιησαμενος.

11. Γενοίτ' ἂν ἐν πασιν, οἷς εἶπομεν, ἀμετρία πολλή· ἡ μὲν πρὸς τὸ πολυτελες ἐξαγούσα· ἡ δὲ πρὸς τὸ ῥυπαρον συνώθουσα.

12. Ὁ ἐχὼν τὰς ἐντολάς μου, καὶ τηρῶν αὐτάς, ἐκεῖνος ἐστὶν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου.

13. Ἀποδοτε τὰ Καίσαρος, τῷ Καίσαρι· καὶ τὰ τοῦ Θεοῦ, τῷ Θεῷ.

14. Τῷ ἀργεῖν, καὶ σχολάζειν, ἐπέται τὸ ἀπορεῖν, καὶ τ' ἀλλοτρία πολυπραγμονεῖν.

15. Τὸ μὲν, ἀνθρώπος, ἡ, λευκόν, οὐ προσημαίνει τὸ ποτε· τὸ δε, βαδίζει, ἡ, βεβαδικε, τὸ μὲν τὸν παρόντα χρόνον, τὸ δε τὸν παρεληλυθότα.

16. Καϊκιλίος, ὁ τῶν Ῥωμαίων συγγραφεὺς, τοῦτο τίθεται σημεῖον τοῦ Ἑλληνικοῦ εἶναι κτίσμα τὴν Ῥώμην, τὸ παρ' αὐτὴ τὴν πατριὸν θυσίαν Ἑλληνικὴν εἶναι τῷ Ἡρακλεῖ.

17. Οὐ τῶν φρονήσιν ασκούντων, τὸ βιάζεσθαι· ἀλλὰ τῶν ἰσχυρῶν ἀνεὺ γνῶμης ἐχόντων τὰ τοιαῦτα πράττειν ἐστὶ.

18. Ὡς δὲ δὴ καὶ ὠφελεῖν ἐδοκεῖ μοι τοὺς ζυνόντας, τὰ μὲν ἐργῶ δεικνύνων ἑαυτὸν οἷος ἦν, τὰ δε καὶ διαλεγόμενος, γράψω.

CHAP. L.

1. ΟΣ οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεώκορον οὖσαν τῆς μεγάλης θεᾶς Ἀρτεμίδος, καὶ τοῦ Διοπετοῦς ἀγαλματος. Act. 19.

2. Ὁς ἐποίησε τὴν πόλιν ἡμῶν μεσθὴν ἀγαθῶν, ἔυρων ἐπιχειλῇ. Themistoc.

3. Φανοδικοῦ εἰμι ἀγαλμα, τοῦ Εὐμοκράτους τοῦ Προκονησιου. Inscript. Sig.

4. Τινες τῶν Ἀσιαρχῶν, ὄντες αὐτῷ φίλοι, πεμφάντες πρὸς αὐτὸν ἀγγέλους. Act. 19.

5. Τῇ ἐπιουσίᾳ ἀραντες τὰς ἀγκυράς ἐπλεομεν. Act. 27.

6. Ὁ δὲ Ἀλεξάνδρος ἐξ Οὐγγησίου ἀρας δρομον. Arrian.

7. Ἀποθνήσκων δὲ πρὸς τοὺς ἐταίρους ἰδὼν, ἐφῆ, Μεγὰν ὄρω μόνον

τον επιταφίον αγωνα εσομενον. Apoph. Alex.

8. Εξ ανεφελου και διαιθρου του περιεχοντος αερος ηχησε φωνη. Plut.

9. Προειπε νικητρια αθλα και ολαις ταις ταξεσι. Xen.

10. Ηι αιτια και μαλλον οι Τρωες, αυτων διεσπαρμενων, τα δεκα ετη αντειχον. Thucyd.

11. Ει τι εστιν εν τω ανδρι τουτω αιτιαμα, κατηγορειτωσαν αυτου. Act. 25.

12. Μηδεν ευρισκοντες αιτιον το πως κολασονται αυτους. Act. 4.

13. Ταις σκευοφοροις αμαξαις επεθηκε ξυλα. Aelian.

14. Ερεμας αμπελους φεβ' ουτω ραδιως τρυγησειν. Aristoph.

15. Τα προς τον Θεον ανηκοντα. Hebr. 2.

16. Φασιν η λεγουσιν ανθρωποι.

17. Λεγεται γαρ τι περι των οιχομενων εξ ανθρωπων και τοιουτο. Liban.

18. Εστιν ανθρωπω παντι δηλον. Athen.

19. Εξ απαλων ονυχων. Prov.

20. Επει δ' εφατο πωλειν αυτην τον καπηλον αργυριου πολλου. Aelian.

21. Τιθριππα μεν αρματα εποιησαν. Aelian.

22. Αυθις εκ νεης αρχης επ' αλληλοισιν εσλασιασαν. Herodot.

23. Εξεληλασθαι της πολεως αιτιωμενοι βια, προς του την αρχην τοτε κατεχοντος κατα την Ιταλιαν ηγεμονος. Dion. Halic.

24. Και δουρα και βοειην ασπιδα. Anacr.

25. Και επαραντες τον αρετεμονα τη πνεουση αυρα. Act. 27.

26. Τουτο εστι το εργον του Θεου, ινα πιστευσητε εις αυτον ον απεστειλεν εκεινος. Joan. 6.

27. Οι δε την ταχιστην προσδραμοντες βαδισιν. Aelian.

28. Πεμπτω δε ετει της Αριστοδημου βασιλειας. Pausan.

29. Διοκλης εν τη τριτη βιβλω της Επιδρομης Φησι. Laert.

30. Διαγειν τον βιον εν ειρηνη. Aelian.

31. Τη μετα την ευχην νυκτι μετηλλαξεν τον βιον. Aeschin.

32. Ου προσεδεξαντο αυτον ες την πολιν, ουδ' επι το κοινον βουλευτηριον. Thucyd.

33. Ει δε ποτ' εγω μιαν βουλην βουλευσομεν. Hom.

34. Σκοπειν αξιω κοινή βουλη και σε και εμε. Xenoph.

35. Ουχ' οτι ηδη ελαβον το εραθειον, η ηδη τετελειωμαι. Philip. 3.

36. Μετα τουτο ηνοιξεν Ιωβ το στομα αυτου, και κατηρασατο την ημεραν γενεθλιου αυτου. Job.

37. Ως ασθενέστερῳ σκευεὶ τῷ γυναικείῳ γενεὶ ἀπονέμοντας τιμὴν. 1. Pet. 3.

38. Ἀσποξένοι· οἱ γενεὶ μὲν προσέκοντες, ἐπὶ δὲ τῆς ἀλλοδαπῆς γῆς γεγονότες. Hesych.

39. Ἔως ἐτι ἐν γῇ Φιλίᾳ ἐσμεν. Xen.

40. Οὐχ ἅπαντες τὴν Ἑλληνῶν γλῶσσαν συνίασι. Luc.

41. Γνώσεται, εἰ καὶ θεσπέσιγ' βουλὴ ἡ γνῶμη πόλιν οὐκ ἀλαπαΐξει. Hom.

42. Ἐδοξε τῷ δήμῳ· Τισαμένης τὴν γνῶμην εἶπε. Andoc.

43. Κινεῖας πρὸς τὴν βουλὴν τῶν Ῥωμαίων ἐγράφε δι' ἀπορρήτων γράμματων. Ælian.

44. Ἀπο τῆς πατρίδος, ὥσπερ ἀφ' ἱερᾶς γραμμῆς, ἤρχετο τὰ σπερμὰτα τῆς εἰρήνης ἀπορρίπτειν. Philo.

45. Ξενίζοντα τινὰ δαίμονια εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν. Act. 17.

46. Τοὺς κενούς καὶ νυκτερίνους τῶν στρατευμάτων φόβους πανικὰ δειμὰτα κληίζομεν. Polyæn.

47. Εἰ δὲ τις καλεῖ ὑμᾶς τῶν ἀπίστων ἐπιδείκνουν. 1. Cor. 10.

48. Ἰνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διδομένον διὰ πολλῶν εὐχαριστήσῃ ὑπὲρ ἡμῶν. 2. Cor. 1.

49. Ἐκπεφευγὰς δικὴν ὦ Λαβῆς. Aristoph.

50. Καὶ παλιν εἰσηλθεν εἰς Καπερναοὺμ δι' ἡμέρων. Marc. 2.

51. Κατὰ τὴν ἐμὴν δόξαν.

52. Παρδαλεὴν δόξαν ὠμοῖσιν ἐχών. Hom.

53. Ἀλλὰ μυρίαὶ δραχμαὶ κατὰ τὸν ἐνιαυτὸν. Lucian.

54. Ἔστι δ' οὐδεποτ' οἶμαι δυνατόν· μέγα καὶ νεανικὸν φρονήμα λαβεῖν μικρὰ πράττοντας. Dem.

55. Δόξα Θεῷ ἐν ὑψίστοις οἰκημασί.

56. Ἐκελευσε τοὺς δυναμένους κολυμβᾶν, ἀπορρίψαντας ἑαυτοὺς πρῶτους, ἐπὶ τὴν γῆν ἐξίεναι. Act. 26.

57. Πρέπει τὴν τῶν βασιλείων γνῶμην ἀμετακινήτως εἶχειν ἑαυτήν. Isocr.

58. Ἀρμενίαν καὶ προσοικα ταύτης εἴνη κατεπολεμήσε Λουκούλος. Julian.

59. Κατὰ τὰ πατρία ἔθνη. Thucyd.

60. Καθ' ἑκάστην ἡμέραν. Ælian.

61. Ἐμαθεν, ἀπ' ἐκείνων ὧν ἐπάθε, τὴν ὑπακοήν. Heb. 5.

62. Οὕτω ἦν πνεῦμα ἅγιον ἐκχύνόμενον· ὅτι ὁ Ἰησοῦς οὐδεπῶ ἐδόξασθη. Joan. 7.

63. Ἐπεὶ δὲ καμοὶ λόγου μεταδεδωκάτε ἐξουσίαν. Heliodor.

64. Πολλὰ δὲ μειλίχοις ἐπέσσι προσήυδα. Hom.

65. Και απο αγορας ερχομενοι εαν μη βαπτιζονται, ουκ εσθιουσιν. Marc. 7.

66. Ποσα ετη γεγονας ;

67. Ο την κιθαραν εχων. Lucī.

68. Το των οικητορων ημερον και πραον εστιν ηθος. Ælian.

69. Αρετην εκ νεας ασκει ηλικιας.

70. Οφε σαββατων τη επιφωσκουση εις μιαν ημεραν σαββατων. Mat. 28.

71. Πολλα μεν εν γη, πολλα δε εφ' υγρα θαλασση. Aristoph.

72. Ο δε κυβερνητης αρτι διαφωσκοντος του ηλιου, αρας τας ακυρας. Polyb.

73. Ουκ απο του βελτιστου θυμου προς τα κοινα προσερχονται, Plat.

74. Άλλος δ' αλλω ιερα ερεξε θεων αιειγενεταων. Hom.

75. Εις το των σεμνων θεων ιερον. Aristoph.

76. Οι τα μαλακα ιματια φορουντες. Mat. 11.

77. Νυν δ' εν κακοις μοι πλειν υφειμενη το ισθιον δοκει. Sophoc.

78. Εν τω παροντι καιρω. Thucyd.

79. Εν μεσω καιρω. Æschyl.

80. Οταν προβαλωσιν ηδη τα δενδρα καρπον γινωσκετε οτι ηδη εγγυς το θερος εστι. Luc. 21.

81. Και ειπεν αυτω ο Πετρος, Αινεα ιαται σε Ιησους ο Χριστος, αναστηθι και σβρωσον σεαυτω κλινην. Act. 9.

82. Λεγει αυτη ο Ιησους, Τι εμοι και σοι κοινονπραγμα εστι ; Joan. 2.

83. Ει μ' ουτος εκ των σων κολπων απαζεται βια. Sophoc.

84. Αλεξανδρος ο φιλοσοφος εδοξε την επι θανατω κρισιν κατακειρισθαι. Artem.

85. Την τε ιππον και τα σκευοφορα κτηνη Dio. Cass.

86. Ου γαρ μικραν λιβαδα εις Θηβαιων υδωρ επτυσεν ο Διονυσος. Dion.

87. Και συνελοντι φαναι λογω. Constant.

88. Ευ δε και εν σταδιη μαχη δεδαημενος αντιΦερεσθαι. Apollon.

89. Και σιτου προσθειναι μυριαδα μεδιμνων. Polyb.

90. Εν τη μεν μεριδι, τη δε μεριδι.

91. Ισον εμοι βασιλευς μερος. Hom.

92. Το εξωθεν του ποτηριου μερος. Luc. 11.

93. Ουκ εν καιριω μερει οξυ παγη βελος. Hom.

94. Τα πρωτα μερη εδωκαν αυτω. Ælian.

95. Τα τυφλά του σώματος και ασπλά και αχρεία ταυτα μερη. Xen.
96. Τους επι ταδε του Ταυρου κατοικουντας μερη. Polyb.
97. Τεχνη δ' αναγκης ασθενεστερα μακρω μετρω. Æschyl.
98. Εκτῇ ἡμέρᾳ του ισταμενου μηνος.
99. Ουετουριος την ἡμισειαν μοιραν της στρατιας επαγομενος. Dion. Hal.
100. Ου γαρ μεγαθει μονον των αρετων, αλλα και τῷ πληθει πολυ λειπομενος ὁ Λυσιας. Longin.
101. Μων ουν εμυηθης δητ' εν αυτῷ εις τα μεγαλα μυσηρια. Aristoph.
102. Ηρωτησεν αυτον, απο της γης επαναγαγειν ολιγον την ναυν. Luc. 5.
103. Βρομιου πολιν εοικαμεν εισβαλειν την ναυν. Eurip.
104. Πη παρεβην τους νομους; τι δ' ερεξα; Pythag.
105. Προσεχειν τον νουν τοις λαλουμενοις. Act. 16.
106. Και μην συντομον τινα ταυτην ωμην επινενοηκεναι ὁδον εγωγε. Lucian.
107. Προϊων και την ὁδον επι Βαβυλωνος. Xen.
108. Ταυτη ὁδῳ και ταυτα ελεγετο. Plat.
109. Τους κατα την Ασian οικους εχοντας. Xen.
110. Εστιν αυτοις αγορα, ενθα τα τε βασιλεια οι κηματα και τα αλλα αρχεια πεποιηται. Xen.
111. Καλουσι δ' Ιοκαστην με' τουτο γαρ ονομα πατηρ εθετο. Eurip.
112. Χαρις υμιν και ειρηνη απο Ιησου Χριστου, ὅς ἐστιν ὁ μαρτυρ ὁ πιστός. Apocal.
113. Καὶ ὡς ἀτενίζοντες ἦσαν τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανόν. Act. 1.
114. Εσθιοντες και πινοντες τα παρ' αυτων παρατιθεμενα. Luc.
115. Χειμωνος ηδη παροντος, ανεχωρησαν. Thucyd.
116. Ο πανυ περιβοητος Αλεξανδρος.
117. Πελαγος υφਾਲων πετρων γεμον. Chrysost.
118. Υπο Ιουδαιων πεντακις τεσσαρακοντα πληγας παρα μιαν ελαβον. 2 Cor.
119. Τότε τους ιους αφιησιν εις το Ελληνικον στρατευμα. M. Tyr.
120. Εξ ουριας πνοης πλειν.
121. Τῷ συ την ὁμοιην αποδιδους ποινην, επαινον ἐξεις. Her.
122. Αρχομενοι μεν εν μικροις πινουσι ποτηριοις. Laert.
123. Επι τους δυο ποδας επανισταμενον ορθον. Lucian.

124. Δεδία το σκυθῶπον αὐτοῦ καὶ κατήφες πρόσωπον. Lucian.
125. Ἐστὶ δὲ ἐν τοῖς ἱεροσολυμοῖς, ἐπὶ τῇ προβατικῇ πυλῇ κολυμένηρα. Ioan.
126. Δί' ὀλιγῶν ῥημάτων ἐγραψα. 1. Pet.
127. Λεγε, μὴ μακρὰν μέντοι ῥῆσιν, μὴδὲ μετὰ προοιμιῶν. Lucian.
128. Σκεπτεόν, μὴ ποτ' οὖν κρείττον ἢ λεγεῖν. Dion Hal.
129. Κοφόνται ἐπ' αὐτὸν στέρνα πάσαι αἱ φυλαὶ τῆς γῆς. Apocal.
130. Ἀναξαγόρας ἐν τῷ συγγραμμάτι περὶ βασιλείας. Ælian.
131. Ἰσασι γὰρ, ἐφ' οἷς συμβολαιοῖς αὐτοὺς Κυαζάρης ἀγεται. Xen.
132. Δοὺς δὲ αὐτῷ ἵππεας τε καὶ φίλους στρατιώτας. Arrian.
133. Ὅτε εἰστίας σὺ τοὺς φίλους ἐν τοῖς γενεθλίοις συμποσίοις. Xen.
134. Ἀπὸ τῆς ἰσῆς συντελείας κοινὰς στρατείας ἐποιοῦντο. Thucyd. ἢ μοῖρας.
135. Ἄνε τὰ ἀποργεῖα σχοινία. Lucii.
136. Περιβεβλημένος σινδονά ἐπὶ γυμνοῦ σώματος. Mare.
137. Ἐξ ἀρχῆς ἤρξα ἐπίσης πατρίδος. Lucii.
138. Ἡ πόδων ταχυτήτι ἐχούσιν, ἀποδιδράσκουσι. Ælian.
139. Ἐπὶ τῇ ἵππειᾳ τέχνῃ μέγα ἐφρονεῖ. Aristoph.
140. Ἀπέθανες, εἰ τῆς ἀξίας ἐτυγχάνες τιμωρίας. Aristoph.
141. Θανατώσουσιν ἐξ ὑμῶν τινάς, Lucas.
142. Οὐκ ἐστὶν ἀνδρὶ οἷω Σωκράτει ψευδεσθαι. i. e. οἷος ὁ Σωκ.
143. Λαμβάνουσιν ἐπὶ πολλῶν τοκῶ παρ' ἑτέρων. Plut.
144. Κεῖτο βαρυστέναχων ἐν καθάρῳ τοπῷ. Hom.
145. Οἰκία ἐν καλῇ τῆς πόλεως τοπῷ οἰκοδομηθεῖσα. Lucian.
146. Πίνουσι τοσούτον ὅσον ἐστὶν ἀρπάσαι. Ælian.
147. Ἐγὼ δὲ ἡγούμαι τὸν λόγον τόνδε ἀσυμφορὸν τῇ πόλει, πρὸς δὲ τούτῳ καὶ οὐ δίκαιον. Demos.
141. Νῦν μὲν ἐπὶ ξενίᾳ τραπέζῃ σε καλούμεν. Lucii.
149. Πολῖαι τριχῆς κάραν στέφουσι. Anacr.
150. Μὴ λαμβανέτωσαν οὗτοι τὸ δικαστικὸν τριώβολον. Lucian.
151. Αὐτὸς ἐφη, παλαι τούτο ἐπιθυμεῖν, καὶ σπενδεῖν ἐκ παντός τροπον. Lucian.
152. Προπίνω σοι, εἰς τὴν ὑγίειαν Ἡρακλεοῦς ἀρχηγέτου. Lucian.
153. Δελούμενος ὠκεανοῖο ὕδατι. Hom.
154. Ὡς βαθὺν ἐκοιμήθης ὕπνον. Lucian.

155. Δια κενης ὑποληψεος ανεπλαττομεν ἡμιν φοβους. Dion Hal.

156. Η ὁδος, ἡ πρὸς σωτηριαν φερουσα.

157. Ηρξαντο ἀπο μίας φωνης παραιτεσθαι παντες. Luc.

158. Παρ' ἑκατερα μερη του ποταμου. Ælian.

159. Τη δεξια χειρι του Θεου ὑψωθεις. Act.

160. Τη μεν χειρι ὕδωρ εφορει, τη δε ἑτερα το πυρ.

161. Ζηνοθεμις ἀμφοτεrais χερσι τη μεν της ῥινος, τη δε του οφθαλμου, ἐπειλημμενος. Lucian.

162. Διπλακα μαρμαρεην χλαιναν. Hom.

163. Ο δημοσ, εἰς πασαν χρεϊαν, ἤδη τιθασσος αυτοις ἐγγεγονει. Plut.

164. Το χρημα καλως εχει ἑαυτο.

165. Τοις παισι τοις πλουσιοις ὀπατερες φυλαττειν τα χρηματα παραινουσιν. Plut.

166. Οἱ Μεσσηνιοι την νικην ου δια μακρου χρονου Λακεδαιμονιας ἔδωκαν. Polyæn.

167. Μελλω γε και ἐκτινειν χρηματα ὑπερ νεκρων. Luci.

168. Κατα τα ἐνόντα χρηματα δοτε ἐλεημοσυνην. Lucas.

169. Εξ οὗ χρονου. Hom.

170. Μικρον χρονον και ου θεωρεϊτε με. Joan.

171. Εἰ μη ἡ ἀρχη δια ταχεων χρονων πατελυθε. Plat.

172. Ἰκανη ἐν τοσούτῳ χρονῷ και αὐτη τιμωρια εἶναι αυτοις. Luci.

173. Ἐν ὅλῃ τῇ ὀρεινῇ χωρᾷ διελαλειτο παντα. Lucas.

174. Ουτος ουκ ἦν συγκατατεθειμενος ψηφον τη βουλη αυτων. Lucas.

175. Την ἡτταν ἀπ' ευθειας ψυχης ουκ ἐφρασεν. Plut.

176. Πατερ ἡμων, ὁ ὢν ἐν τοις ουρανοις. Matt.

177. Οἱ ἐν τῇ ἀγορᾷ μεταβαλλομενοι τα ὠνια. Xen.

178. Αφ' ἧς ὥρας οἱ πατερες ἐκοιμηθησαν. 2. Pet.

179. Ποθος πανυ με, ὁ τι φανεις ακουσαι εχει. Aristoph.

180. Ταις νυμφαις Κινυρης ἀνεθηκε τοδε δικτυον. Epigr.

181. Περνασχ' ὃν τιν' ἔλεσκε ἀπαχθησομενον περην ἄλος ἀτρυγε-
τοιο. Hom.

182. Και ἀπο ἀγορας ἐλθοντες, εαν μη βαπτισωνται, ουκ εσθιουσι. Marc.

183. Χρεω βουλης ἱκανεται ἐμε και σε. Hom.

184. Βλεπε ὅπως μη ποιησης.

185. Εἰ δε και αυτοι βουλονται. Hom.

186. Τα μεν εμελλεν γενησεσθαι, τα δ' ηδη παρην. Demost.
 187. Εκρινεν αποθανειν δειν τον ανδρα.
 188. Προς του Διος δεομαι οπως παρεσει μοι. Aristoph.
 189. Ζευ—δος μη πρην επ' ηελιον δυναι, και επι κνεφας ελθειν.

Hom.

190. Δωρα τε, ως εκαστοι εδυναντο φεροντες. Arian.
 191. Διαφερουσι θαυμαστον εστιν οσον. Aristot.
 192. Δευρο ελθε εις γην, ην αν σοι δειξω. Act.
 193. Αλεξανδρος Αριστοτελει χαρειν ευχεται.
 194. Παρα του παππου το καλοηθες ελαβον. M. Anton.
 195. Νυν δ' αυτους λεξω, οσσοι το Πελασγικον Αργος εναιον.

Hom.

196. Αλλ' ει μεν δωσουσι γερας μεγαθυμοι Αχαιοι, παυσομαι.

Hom.

197. Τι δ' ουκ εγω σε εποησα, τι δ' ουκ εμε συ εποησας;

Polyb.

198. Ο δε φησι, αλλα μειζον εστι. Aelian.
 199. Φοβουμαι μη τις μοι Δαναων νεμεσησεται. Hom.
 200. Ουκ αν δοιην αντι των Θεων τριωβολον. Aristoph.
 201. Ερχονται δια πεδιοιο. Hom.
 202. Πολλων δια μοχθων ηλθε χειρας εις εμας. Eurip.
 203. Δια ταυτ' αρα και ενεωρας μοι. Xenoph.
 204. Δια τι με πειραζεπε; Marc.
 205. Εφομεθα εις την σην χαριν. Aristoph.
 206. Εις την εισιουσαν ημεραν μενουσα. Eurip.
 207. Λυκον εκ των ωτων κρατω.
 208. Ουτος φυτευει Πελοπα, εκ τουδ' Ατρευσ εφυ. Eurip.
 209. Οτε εις Σουνιον ιρον αφικομεθα. Hom.
 210. Ειτα εν Μαραθωνι μεν οτ' ημεν. Aristoph.
 211. Ινα βαψη το ακρον του δακτυλου εφ' υδατος. Lucas.
 212. Ποθεν επι Σικελιαν την δε ναυστολων παρει; Eurip.
 213. Αινειας δε πρωτος ακοντισεν κατ' Ιδομενηος. Hom.
 214. Εξιεναι, κατα γνωμην εμην, μελλει. Aristoph.
 215. Κατα παν εημα αργον, αποδωσουσι περι αυτου λογον.

Matth.

216. Περι του πραγματος ακηκοεν τι. Aristoph.
 217. Ειπε δε μοι περι πατρος τε και υιους ον κατελειπον. Hom.
 218. Απεχωρησαν συν τω στρατω. Thucyd.
 219. Υπερ του δε μηδ' εντευθεν διαφενγειν, σκοπους καθιστης

Xenoph.

220. Ουδεις ποτε αν. ευροι. Demos.
221. Εαν δουλος εκληθης. 1. Cor.
222. Πιστος ο Θεος, ο καλων ημας, ος και ευ ποιησει. 1. Thess.
223. Βουλει ινα τραπωμαι δηθ' οδους αλλας τινας; Eurip.
224. Χαρα εσται εν τω ουρανω, επι ενι αμαρτωλων μετανοουντι.
μαλλον η επι εννενηκοντα εννεα δικαιοις. Lucas.
225. Κατεβη ουτος δεδικαιωμενος εις τον οικον αυτου, μαλλον η
εκεινος. Lucas.
226. Βουλομ' εγω λαον σου ενμεναι μαλλον η απολεσθαι. Hom.
227. Ορα οπως ποιησης παντα κατα τον τυπον τον δειχθεντα
σοι. Hebr.
228. Ουτω διαφθαρησαι τας οφεις, ως αμυδρον βλεπειν, Æli.
229. Ως εν ουρανω, ουτω και επι της γης. Matth.
230. Των κριτων ει μη τις ετερωσε η εις δικην βλεπει. Aristot.
231. Ες τε την Πελοποννησον ανδρας πεμπων, επρασσεν οπη.
οφελεια τις γενησεται. Thucyd.
232. Ιεναι κατα την επι θανατον φερουσαν οδον.
233. Και συν ολιγοις παμπολους μυριαδας κατηγωνισατο ου
μονον, αλλα και την αρχην μειζω εποησε. Ælian.
234. Ασπασασθε τους αδελφους εκ των Αριστοβουλου οικετων
Rom.
235. Ει τις αλλος εχειν δυναται, εχεις, προς ετος, μελαιναν
την τριχα. Theoph.
236. Εκελευσεν αυτους απαχθηναι επι θαιατω. Act.
237. Ου μωρον εστι το δε μη κυνην οικοθεν ελθειν εμε τον κακο-
δαιμον εχοντα. Aristoph.
238. Ει εγω ικανως διδασκω υμας, οious χρε προς αλλελους ει-
ναι, καλως εχει· ει δε μη. Xen.
239. Πως γαρ τοι δωσουσι γερας μεγαθυμοι Αχαιοι; αδικον
γαρ αιτεις. Hom.
240. Ου μονον εχρησατο σλαθμω τη ερημια τη περι την
πλατανον· αλλα και εξηφεν αυτης κοσμον πολυτελη. Ælian.

CHAP. LI.

1. Αυτῶν δὲ δὴ Αἰγυπτίων οἱ μὲν περὶ τὴν σπειρομένην Αἰγυπτον οἰκοῦσι, μνημὴν ἀνθρώπων πάντων ἐπασκούντες, μαλίστᾳ λογιστάτοι εἰσι μακρῶν ὧν ἐγὼ εἰς διαπείραν ἀφικομένην. Τροπῇ δὲ ζωῆς τοιαύτῃ δὲ δὴ χρῶνται· συρμαίζουσι τρεῖς ἡμέρας ἐφεξῆς μὴνός ἐκάστου, ἐμετοῖς θηρώμενοι τὴν ὑγίειαν καὶ κλύσμασι, νομίζοντες ἀπο τῶν τρεφόντων σιτίων πάσας τὰς νοσοὺς τοῖς ἀνθρώποις γίνεσθαι. Εἰσι μὲν γὰρ καὶ ἄλλως Αἰγυπτιοὶ μετὰ Διῶν ὑγιεστάτοι πάντων ἀνθρώπων, τῶν ὥρων (ἐμοὶ δοκεῖν) ἐνεκα, ὅτι οὐ μεταλάσσουσι αἱ ὥραι· ἐν γὰρ ταῖς μεταβολαῖς τοῖς ἀνθρώποις αἱ νοσοὶ μαλίστᾳ γίνονται, τῶν τε ἄλλων πάντων, καὶ δὴ καὶ τῶν ὥρων μαλίστα. Ἀρτοφάγουσι δ' ἐκ τῶν ὀλυρῶν ποιοῦντες ἄρτους, ὧς ἐκεῖνοι κυλληστίς ὀνομαζοῦσιν· οἶνῳ δ' ἐκ κριθῶν πεποιημένῳ διαχρῶνται· οὐ γὰρ σφίσιν εἰσὶν ἐν τῇ χωρᾷ ἀμπελοὶ· ἰχθυῶν δὲ τοὺς μὲν, πρὸς ἥλιον ἀναγνάντες, ὠμούς σιτουνται, τοὺς δ' ἐξ ἀλμῆς τεταριχευμένους· ὀρνίθων δὲ τοὺς τε ὀρτυγας, καὶ τὰς νησσας, καὶ τὰ μικρὰ τῶν ὀρνίθων ὠμά σιτουνται, προταριχευσάντες· τὰ δ' ἄλλα ὅσα ἡ ὀρνίθων ἢ ἰχθυῶν ἐστὶ σφίσιν ἐχόμενα, χωρὶς ἢ ὅποσοι σφίσιν ἱεροὶ ἀποδεδεγμένοι εἰσι, τοὺς λοιποὺς ὀπτοὺς καὶ ἑφθους σιτουνται.

2. Ἐν δὲ ταῖς συνουσίαις εὐδαιμοσὶν αὐτῶν, ἐπὰν ἀπο δειπνοῦ γενῶνται, περὶφέρει ἀνὴρ νεκρὸν ἐν σορῷ ξυλινὸν πεποιημένον, μεμνημένον εἰς τὰ μαλίστᾳ καὶ γράφῃ καὶ ἐργῶ· μέγεθος ὅσον τε πάντῃ πηχυαῖον, ἢ διπλήχυν· δεικνύς δὲ ἐκάστῳ τῶν συμποτῶν, λέγει, Εἰς τούτον ὥρων, πίνε τε καὶ τέρπου· ἐγὼ γὰρ ἀποθανὼν τοιοῦτος. Ταῦτα μὲν παρὰ τὰ συμποσία ποιοῦσι.

3. Πατρίοις δὲ χρώμενοι νομοῖς, ἄλλων οὐδενὰ ἐπικτώνται τοῖς· ἀλλὰ τε ἅπαξ ἂν ἐστὶ νομιμα, καὶ δὴ καὶ ἀσμα ἐνεστὶ Λίνος, ὅσπερ ἐν τῇ Φοινικῇ αἰδιδίμος ἐστὶ καὶ ἐν Κυπρῷ, καὶ ἐν ἄλλῃ· κατὰ μέντοι ἐθὴν ὀνομα εἷχει· συμφερεται δὲ οὗτος εἶναι ὃν οἱ Ἕλληες, Λίνον ὀνομαζόντες ἄδουσι· ὥστε πολλὰ μὲν καὶ ἄλλα ἀποθαυμάζειν με τῶν περὶ Αἰγυπτον ὄντων· ἐνδὲ δὴ καὶ τὸν Λίνον ὁποθεν ἐλάβον τὸ ὄνομα· φαίνονται δὲ αἰεὶ ποτε τούτον ἄδοντες· ἐστὶ δὲ Αἰγυπτίσι ὁ Λίνος καλούμενος Μανερῶς. Εἰρησάν δὲ αὐτὸν Αἰγυπτιοὶ τοῦ πρώτου βασιλευσαντος Αἰγυπτου παῖδα μονογενὴ γένεσθαι· ἀποθαν-

οντα δ' αὐτον ανωρον, θρηνοις τουτοις ὑπ' Αιγυπτιων τιμηθηναι· και αιειδην τε ταυτην πρωτην και μονην σφισι γενεσθαι.

4. Συμφερονται δε και τοδ' αλλο Αιγυπτιοι Ελληνων μονοις Λακεδαιμονιοις· οἱ νεωτεροι αυτων τοις πρεσβυτεροις συντυγχανοντες, εικουσι της οδου, και εκτραπονται· και επιουσι, εξ εδρας ὑπανιστανται· τοδε μεντοι αλλοις Ελληνων ουδαμοις συμφερονται· Αντι του προσαγορευειν αλληλους εν ταις οδοις προσκυνουσι, κατιεντες μεχρι του γονατος την χειρα·

5. Ενδεδυκασι δε χιτωνας λινεους, περι τα σκελη θυσανωτους, ους καλουσι καλασιρις· επι τουτοις δε ειρинеα εἰματα λευκα επαναβληδον φορουσι· ου μεντοι εις γε τα ιερα εισφερεται ειρинеα, ουδε συγκαταθαπτεται σφισιν· ου γαρ οσιον· ομολογουσι δε ταυτα τοις Θ Φικροις καλουμενοις και Πυθαγορειοις· ουδε γαρ τουτων των οργιων μετεχοντα, οσιον εστιν εν ειρинеοις εἰμασι θαφθηναι· εστι δε περι αυτων ιερος λογος λεγομενος.

6. Και ταδ' αλλα Αιγυπτιοις εστιν εξευρημενα· μην τε και ἡμερα ἐκαστη θεων ουτινος εστι· και ἡ ἐκαστος ἡμερα γενομενος, οἱς εγκυρησει, και ὅπως τελευτησει, και ὁποιος τις εσται. και τουτοις των Ελληνων οἱ εν ποιησει γενομενοι εχρησαντο. τερατα τε πλειυ σφισιν ανευρηται η τοις αλλοις ἀπασιν ανθρωποις. Γενομενου γαρ τερατος, Φυλασσουσι γραφομενοι το αποβαινον· και εν ποτε ὑστερον παρአπλησιον τουτω γενηται, κατα ταυτο νομιζουσιν αποβησεσθαι.

7. Μαντικη δη αυτοις ὡδε διακειται· ανθρωπων μεν ουδενι προσκειται ἡ τεχνη, των δε θεων ενιοις. Και γαρ Ηρακλους μαντειον αυτοθι εστι, και Απολλωνος, και Αθηνης, και Αρτεμιδος, και Αρεος, και Διος· και ὅγε μαλιστα εν τιμη αγονται παντων των μαντειων, Λητους εν Βουτοι πολει εστιν· ὃν μεντοι αἰγε μαντειαι σφισιν κατα ταυτο εσλασιν, αλλα διαφοροι εισι.

8. Η δε ιατρικη κατα ταδε σφισι δεδασται· μιας νοσου ἐκαστος ιατρος εστι, και ου πλειονων· παντα δ' ιατρων εστι πλεα· οἱ μεν γαρ, οφθαλμων ιατροι κατισλασι· οἱ δε, κεφαλης· οἱ δε, οδοντων· οἱ δε, κατα νηδυν· οἱ δε, των αφανων νοσων.

9. Θρηνοι δε και ταφαι σφων, εισιν αἰδε· οἱς αν απογενηται εκ των οικειων ανθρωπος, ου τις και λογος η, το θηλυ γενοσ παν το

ἐκ τῶν οἰκειῶν τούτων κατ' ὧν ἐπλάσατο τὴν κεφαλὴν πηλῷ ἢ κίμῳ
το πρῶτον. καπεῖτα ἐν τοῖς οἰκειοῖς λιπούσαι τὸν νεκρὸν, αὐταὶ
ἀνα τὴν πόλιν στροφόμεναι, τυπτόνται ἐπεζώσμεναι, καὶ φαίνουσαι
τοὺς μαζοὺς· συν δὲ σφίσιν αἱ προσήκουσαι πασαι· ἑτέρωθεν δὲ οἱ ἀν-
δρες τυπτόνται, ἐπεζώσμενοι καὶ οὗτοι· ἐπὶ δὲ ταῦτα ποιήσωσιν
οὕτω εἰς τὴν ταριχεύειν κομίζουσι.

10. Πρὶν δ' ἀφικεσθαι ἐπὶ τὸν Ἰσθρὸν, πρῶτους αἶρει Γεταὺς τοὺς
ἀθανατίζοντας. Οἱ μὲν γὰρ διὰ τὸν Σαλμυδησσὸν ἐχόντες Θρακ-
κας, καὶ ὑπὲρ Ἀπολλωνίας τε καὶ Μεσαμβρίας πόλεως φηγόμενοι,
καλούμενοι δὲ Κυρμιαναι, καὶ Μυψαιοί, ἀμαχητὶ σφας αὐτοὺς πα-
ρεδούσαν Δαρειῶ. Οἱ δὲ Γεταί, πρὸς ἀγνώμοσυνην τραπομένοι, αὐ-
τικά ἐδουλώθησαν, Θρακῶν ὄντες ἀνδρείοτατοι καὶ δίκαιοτατοι.

11. Ἀθανατίζουσι δὲ τὸνδε τὸν τρόπον· οὐτ' ἀποθνήσκειν αὐτοὺς
νομίζουσιν, ἵεναι τε τὸν ἀπολλυμένον παρὰ Ζαμολξὶν δαίμονα ὁ
δὲ αὐτῶν τὸν αὐτὸν τούτον νομίζουσι Γεβελείζιν. Διὰ πεντετηριδὸς
δὲ τὸν παλῶ λαχόντα αἰετῶν αὐτῶν ἀποπεμπουσιν ἀγγελοῦ πα-
ρὰ τὸν Ζαμολξὶν, ἐντελλόμενοι ὧν ἑκάστωτε δέωνται. Πέμπουσιν
δὲ ὥδε· οἱ μὲν αὐτῶν ταχθέντες, ἀκοντία τρία ἔχουσιν· ἄλλοι δὲ
διαλαβόντες τοῦ ἀποπεμπομένου παρὰ τὸν Ζαμολξὶν τὰς χεῖρας
καὶ τοὺς πόδας, ἀνακινήσαντες αὐτὸν μετῴρων, ῥίπτουσιν εἰς τὰς
λογχάς. Ἦν μὲν διὰ ἀποθάνῃ, ἀναπαρεῖς τοῖς δὲ ἰλέως ὁ θεὸς δο-
κεῖ εἶναι· ἣν δὲ μὴ ἀποθάνῃ, αἰτιῶνται αὐτὸν τὸν ἀγγελοῦ, φάμενοι
αὐτὸν ἄνδρα κακὸν εἶναι. Αἰτίας αἰσάμενοι δὲ τούτον, ἄλλον ἀποπεμ-
πουσιν· ἐντελλόνται δ' ἐτι ζῶντι. οὗτοι οἱ αὐτοὶ Θρακκαὶ καὶ πρὸς
βροντὴν τε καὶ ἀστραπὴν τοξεύοντες ἀνω πρὸς τὸν οὐρανὸν, ἀπει-
λοῦσι τῷ θεῷ, οὐδενᾶ ἄλλον θεὸν νομίζοντες εἶναι εἰ μὴ τὸν σφετέρων.

12. Ὡς δ' ἐγὼ πυνθανομαι τῶν τὸν Ἑλλησπόντον οἰκούντων Ἑλ-
ληνῶν καὶ Πόντον, τὸν Ζαμολξὶν τούτον ὄντα ἄνθρωπον, δουλεύσαι
ἐν Σαμῷ· δουλεύσαι δὲ Πυθαγόρᾳ τῷ Μνησαρχοῦ ἐντεύθεν δ' αὐτὸν
γενομένον ἐλευθέρων, χρήματα κτήσασθαι συχνά· κτήσαμενον δὲ,
ἀπελθεῖν εἰς τὴν ἑαυτοῦ· ἅτε δὲ κακοβίων τε ὄντων τῶν Θρακῶν
καὶ ὑπαφρονεστέρων, τὸν Ζαμολξὶν τούτον ἐπιστάμενον διαίτην τε
ἰάδα, καὶ ἡθὴ βαθύτερα ἢ κατὰ Θρακκὰς (οἷα Ἑλλήσι τε ὁμίλησαν
τὰ καὶ Ἑλλήνων οὐ τῷ ἀσθενεστάτῳ σοφιστῇ Πυθαγόρᾳ) κατασκευά-
σασθαι ἀνδρῶνα, εἰς ὃν πανδοκεύοντα τῶν αἰσίων τοὺς πρῶτους, καὶ
εὐωχοῦντα, ἀναδιδάσκειν ὥς οὐτε αὐτός, οὐτε οἱ συμποταὶ αὐτοῦ,
οὐτε οἱ ἐκ τούτων αἰετὶ γινόμενοι ἀποθάνονται, ἀλλ' ἤξουσιν εἰς χῶ-
ρον τούτον ἵνα αἰετὶ περιόντες ἔξωσι τὰ πάντα ἀγαθὰ· ἐν ᾧ δὲ
ἐποιοῖ τὰ καταλεχθέντα, καὶ ἐλέγε ταῦτα, ἐν τούτῳ καταγαίον
οἰκήμα ἐποιοῖτο· ὥς δὲ οἱ παντελῶς εἶχε τὸ οἰκήμα, ἐκ μὲν τῶν
Θρακῶν ἠφανίσθη· κατὰ βας δὲ κατὰ εἰς τὰ καταγαίον οἰκήμα, ἐδί-
κασκεν.

αιτατο ἐπ' ἐτη τρία· οἱ δὲ αὐτὸν ἐποθούν, τε καὶ ἐπένθουν ὡς τεθνήκοιτα· τεταρτῷ δὲ εἵπει ἐφάνη τοῖς Θραξί, καὶ οὕτω πιθανὰ σφίσιν ἐγένετο αἰ ἐλεγε ὁ Ζαμολξίς. Ταῦτα φασὶ αὐτὸν ποιῆσαι.

13. Ἐγὼ δὲ περὶ μὲν τούτου καὶ τοῦ καταγαίου οἱ κήματος οὐτ' ἀπιστῶ, οὐτ' οὖν πιστεύω τι λῖαν· δοκεῶ δὲ πολλοῖς ἐτεσι πρότερον τὸν Ζαμολξίν τούτῳ γενεσθαι Πυθαγόρου. εἴτε δὲ ἐγένετο τις Ζαμολξίς ἀνθρώπος, εἴτ' ἐστὶ δαίμων τις Γεταῖς οὗτος ἐπιχωρίος, χαιρετῶ. οὗτοι μὲν δὴ τρεπῶ τοιούτῳ χρωμένοι, ὥς ἐχειρώθησαν ὑπὸ Δαρείου καὶ Περσῶν, εἶποντο τῷ ἄλλῳ στρατῷ.

14. Ἡ πένια, Διοφάντε, μόνῃ τὰς τέχνας ἐγείρει·
 Αὐτὴ τοῦ μοχθοῦ διδασκαλός· οὐδὲ γὰρ εὐδεῖν
 Ἀνδρασὶν ἐργαταῖς κακὰ παρέρχουσι μερίμναι.
 Κἂν ὀλίγον νυκτὸς τις ἐπιφάνῃ τὸν ὕπνον,
 Αἰφνιδίον θορυβοῦσιν ἐφίσταμεναι μελεδῶναι.
 Ἰχθύος ἀγρευτήρες ὁμῶς δύο ἐκείντο γέροντες.
 Στρώσαμενοι βρῦνον αὖνον ὅπε κλεκταῖς καλυψαῖς,
 Κεκλιμένοι τοιχῷ τῷ Φυλλινῷ· ἐγγυθὶ δ' αὐτοῖν
 Ἐκείτο τὰ ταιν χεῖροιν ἀθλημάτα, οἱ καλαθίσκοι,
 Οἱ καλάμοι, τὰ ἀγκιστρά, τὰ φυκιοέντα τε ληδα,
 Οἰσμῖαι, κυρτοὶ, καὶ ἐκ σχοινίων λαβυρίνθοι,
 Μηρίνθοι, κῶας τε, γέρον δ' ἐπ' ἐρείσμασι λεμβός.
 Ἐνεβθεν τῆς κεφαλῆς φόρμος βραχὺς, ἑμάτα, πῖλοι.
 Οὗτος τοῖς ἀλίουσιν ὁ πάς πόνος, οὗτος ὁ πλοῦτος.
 Οὐδεὶς δ' οὐ χυτράν εἰχ', οὐ κυνά· πάντα περισσά,
 Παντ' ἐδοκεῖ ἐκείνης ἀγρᾶς· πένια σφίσιν ἑταίρα.
 Οὐδεὶς δ' ἐν μεσῷ γειτῶν, παντὴ δὲ παρ' αὐτὴν
 Θλιβομένην καλυβὴν τρυφῆρος προσενηχε θαλάσση.
 Οὐπῶ τὸν μεσώτατον δρόμον ἤνυσεν ἄρμα σελήνης,
 Τους δ' ἀλῖεις ἠγείρε φίλος πόνος· ἐκ βλεφάρων δὲ
 Ὑπνον ἀποσαμένοι σφετεραῖς φρεσὶν ἤρεθον ᾄδην.

Α. Ψευδόνται φίλε πάντες ὅσοι τὰς νυκτὰς ἐφίσαν
 Τοῦ θερέος μινυθεῖν, ὅτε τὰ ἤματα μακρὰ φέρει Ζεὺς·
 Ἡδὴ μυρὶ ἐσεῖδον οὐεῖρατα, καὶ οὐδεπῶ ἤως
 Μὴ ἐληθομένη; τί το χρεῖμα; χρόνον δ' αἰ νυκτεσ ἐχουσί.
 Β. Ασφαλίῳν, μεμφῇ το καλὸν θερὸς, οὐ γὰρ ὁ καιρὸς
 Αὐτοματῶς παρέβη τὸν ὄν δρόμον· ἀλλὰ τὸν ὕπνον
 Ἡ φροντίς κοπτοῦσα, μακρὰν τὴν νυκτὰ ποιεῖ σοι.
 Α. Ἀρ' ἐμάθες κρινεῖν ποτ' ἐνυπνία; χρῆστὰ γὰρ εἶδον·
 Οὐ σε θέλω τοῦ ἐμοῦ φαντάσματος εἶναι ἀμοῖρον·

Ὡς καὶ τὴν ἀγρὰν, τὰ οὐεῖρατα πάντα μερίζειν.
 Οὐ γὰρ νίκασθ' ἀπὸ τοῦ νοῦν· οὗτος ἀριστὸς
 ἔστιν οὐεῖροκριτὴς, ὁ δὲ διδασκαλὸς ἔστι παρ' ὧν νοῦς.
 Ἀλλῶς καὶ σχολὴ ἔστι· τί γὰρ ποιεῖν ἂν ἐχοί τις
 Κείμενος ἐν φύλλοις πρὸς κύματι, μὴδὲ καθεύδων
 Ἀσμενός ἐν ῥάμνῳ; τὸ δὲ λυχνιον ἐν πρυτανείῳ·
 Φᾶσι γὰρ αἰετὶ ἀγρὰν τοδ' εἶχειν. Β. Λέγε μοι ποτε νυκτὸς
 Ὀψιν, πάντα σὺ δὲ λέγων μὴνυσον ἑταίρῳ.

Α. Δειλινὸν ὥς κατεδάρθον ἐν ἐναλίοις ποταμοῖς,
 Οὐκ ἦν μὴν πολυσίτος· (ἐπεὶ δειπνούντες ἐν ὥρᾳ,
 Εἰ μεμνησθαι, τῆς γαστρός ἐφείδομεθ') εἶδον ἑμαυτὸν
 Ἐν πέτρᾳ μεμαστόν· καθεζόμενος δ' ἐδοκεῖον
 Ἰχθύας, ἐκ καλαμῶν δὲ πλάνον κατεσσειὸν ἐδώδην.
 Καὶ τίς τῶν τραφερῶν ὠρεῖατο· καὶ γὰρ ἐν ὕπνοις
 Πᾶσα κύων ἀρτοῦς μάντευεται· ἰχθυὰ καὶ ἐγώ.
 Καὶ ὁ μὲν τῷ ἀγκιστρίῳ προσεφύετο, καὶ ἐρῶεν αἷμα·
 Τὸν καλαμὸν δ' ὑπὸ τοῦ κινήματος ἀγκυλὸν εἶχον.
 Τῷ χεῖρ' ἐτεινόμενος, περὶ κνώδαλον ἔυρον ἀγῶνα,
 Πῶς μὲν ἐλὼ μέγαν ἰχθύν ἀφ' αὐροτεροῖς σιδηροῖς.
 Εἰθ' ὑπομιμνήσκων τοῦ τραυματός, ἀρ' ἐμε νυξεῖς;
 Καὶ νύξ' ἡ χαλεπὴ· καὶ οὐ φεύγοντος εἵπεινα.
 Ἦνυσσ' ἰδὼν τὸν ἀεθλὸν· ἀνείλκυσα χρυσὸν ἰχθύν
 Πάντα τῷ χρυσῷ πεπυκασμένον· εἶχε δὲ δέσμα
 Μὴ τι Ποσειδῶνι πέλοι πεφίλημένος ἰχθύς,
 Ἡ τὰ χαλκῆς γλαυκῆς κειμήλιον Ἀμφιτρίτης.
 Ἡρῆμα δ' αὐτὸν ἐγὼ ἐκ τοῦ ἀγκιστρίου ἀπελῦσα,
 Μὴ ποτε τοῦ στόματος τ' ἀγκιστρία χρυσὸν ἐχοίεν.
 Καὶ τὸν μὲν πείσῃρσι κατήγον ἐπ' ἡπείρου.

Ὡμοσα δ' οὐκέτι λοιπὸν ὑπὲρ πελαγούς ποδὰ θείναι,
 Ἀλλὰ μένειν ἐπὶ γῆς, καὶ τοῦ χρύσου βασιλεύειν.
 Ταῦτα με καὶ ἐξηγεῖ. Σὺ δ' ὥς ἐξενε λοιπὸν ἐρεῖδε
 Τὴν γνῶμην· ὅρκον γὰρ ἐγὼ ὃν ἐπ' ὠμοσά ταρβώ.

Β. Καὶ σὺ γέ μ' ἄρ' ἔτρεψας· οὐκ ὠμοσας· οὐδὲ γὰρ ἰχθύν
 Χρυσὸν εἶδες ἡ ἔνυξ· ἴσαι δὲ ψευδεσὶν οὐφεις.
 Εἰ δ' ὅπαρ, οὐ κνώστων σὺ τὰ χωρία ταῦτα ματεύσεις,
 Ἐλπίς τῶν ὕπνων ζητεῖ τὸν σαρκινὸν ἰχθύν·
 Μὴ σὺ θανάξ' ἡμιῶ, καί τοι χρυσοῖς οὐεῖροις.

15. Φαίνεται μοι ἐκεῖνος ἴσος Θεοῖς
 Εἶναι ὁ ἀνὴρ ὅστις ἐναντίος σοί

Ιζάνει και πλησιον ἦδ' ὦ Φωνου-
-σης ὑπακούει.

Και γέλας δ' ἡμεροσεν· ὁ μοι ἐμην
Καρδίαν ἐν στήθεσιν ἐπτοησέν.

Ὡς γὰρ εἶδω σε, βραχέως με Φωνῆς
Οὐδεν ἐθ' ἰκεί.

Ἀλλὰ κατὰ μὲν γλώσσ' ἦγν', ἀν δὲ λεπτόν
Αὐτίκα χροῶ πυρ ὑποδεδρομακέν·
Ὀμμάσι δ' οὐδέν ὄρωμαι, βομβοῦσ'
ἐν δ' ἀκοαὶ μοι,

Κατὰ δὲ ἰδρῶς ψυχρὸς χεῖται, τρόμος δὲ
Πασάν ἀγεί, χλωρότερα δὲ ποῖας
Εἰμι· τεθνάναι δ' ὀλίγου ἐπιδεούσα
Φαίνομαι ἀπνούς·

16. Δαίμονιε, φθίσει σε τὸ σὸν μένος· οὐδ' ἐλθεῖς
Παῖδα τε νηπιαχόν, καὶ ἐμὲ ἀμώρον, ἢ ταχὺ χιρᾶ
Σοῦ εἶναι· ταχὺ γὰρ σε κατακτανουσὶν Ἀχαιοί,
Πάντες ἐφορμηθέντες· ἐμοὶ δ' ἀν κερδίων εἴη
Σοῦ ἀφάμαρτον σὴ χθονὰ δύναι· οὐ γὰρ εἴ' ἄλλη
Ἑστῆαι θαλπῶρη, ἐπεὶ ἀν συγε ποτμον ἐπισπῆς,
Ἀλλ' ἀχεᾶ· οὐδὲ μοι ἐστὶ πατὴρ καὶ ποτνια μήτηρ.
Ἦτοι γὰρ πατέρα ἐμὸν ἀπέκτανε Διὸς Ἀχιλλεύς,
Ἐξεπερσεν, δὲ πολὺν Κιλικῶν εὐ ναιετώσαν,
Θῆβην ὑψίπυλον· κατέκτανεν δ' Ἠετιῶνα
Οὐδ' αὐτὸν ἐξεναριξε· ἐσεβάσατο γὰρ τογὲ θυμῷ·
Ἀλλ' ἀρ' αὐτὸν κατακτενέει σὺν ἐντεσὶ δαϊδαλεοῖς
Ἦδ' ἐπὶ σῆμα ἔχει· περὶ δὲ Πηλεΐας ἐφυτεύσαν
Νυμφαὶ Ὀρεστιάδες, κόουραι Διὸς αἰγιοχού.
Οἱ δὲ μοι ἑπτὰ κασιγνήτοί ησαν ἐν μεγάροις,
Οἱ μὲν πάντες μιᾶ ἰὸν ἡμῖν ἄδου εἰσῶ·
Πάντας γὰρ καταπέφονε ποδαρκῆς Διὸς Ἀχιλλεύς,
Βούσιν ἐπ' εἰλιποσὶ καὶ ἀργεναῖς οἴεσι.
Μήτερα δ' ἡ ἐβασίλευεν Ὑποπλάκῃ ὕλησση
Τὴν ἐπεὶ ἄρα δευρὸ ἤγε ἄμ' ἀλλοῖς κτεάσι,
Ἀψ' ὅγε τὴν ἀπέλυσε, λαβὼν ἀπερείσια ἀποινα·
Πατὴρ δ' ἐν μεγάροις, ἐβάλεν Ἀρτεμῖς, ἰοχεαῖρα,
Ἐκτορ· ἀλλὰ σὺ μοι εἰς πατέρ' καὶ ποτνια μήτηρ
Ἦδε κασιγνήτος, σὺ δὲ μοι θαλερὸς παρακοίτης.
Ἀλλ' ἀγε νῦν ἐλθεῖ, καὶ αὐτοῖσι μένε ἐπὶ πυργῷ,
Μὴ παῖδα ὀρφανικὸν θείης, χιρᾶν τε γυναῖκα·
Ἄσπ' ὅγε τήσων παρ' ἐρίνεον, ἐνθα μαλίσθ' αἰ

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Αναβάτος ἐστὶ πόλις, καὶ ἐπιδρομον ἐστὶ τείχος.
 Τρεῖς γὰρ τῇ γ' ἐλθόντες ἐπειρήσαντο οἱ ἀρίστοι,
 Ἀμφ' Αἰάντε δ' ὦα, καὶ ἀγακλυτον Ἰδομενέα,
 Ἡδ' ἀμφ' Ἀτρεΐδας καὶ Τυδους ἀλκιμον υἱόν·
 Ἡτοῦ τις σφίσιν ἐνεῖπε θεοπροπίων ἐν εἰδηκῶς,
 Ἡ νῦ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνωγεί.

17. Ἀλλ' ἀναχωρήσας προσθεν ἵπποι καὶ ὄχρεσι.

————— Ὁ δ' ἀγλαΐα πέποιθως.

Ἐκλυεν ἐξ Ἑρῆβους, ἀμειλίχον ἦτορ ἐχούσα.

Δαρδανίδης Πριάμος, θεοῖς μῆστ' ἄταλάντος.

Εὐχεσθαι ἐμὲ νικῆσαι κρατερὰ βιά.

— Τῷ δὲ οἱ ὄσσε, Δακρυῶν ἐπλησθήσαν.

———— Τὸν τ' ἐξ εὐνῆς θορόντα, Θηρητῆρ ἐτυχῆσε βάλλων.

———— Ἐκ θεῶν πολεμιζέει.

———— Κατ' Ἰλίου κλυτὰ τεῖχη.

Ἀεδεγμένος ὅποτε νῶων ἀφορμηθεῖησαν Ἀχαιοί.

CHAP. LII.

1. ΜΝΗΣΑΙ πατρός σείο, θεοῖς ἐπιεικέλ' Ἀχιλλεύ,
 Τηλικού, ὥσπερ ἐγών, ὀλοῶ ἐπὶ γέρας οὐδῶ.
 Καὶ μὲν πού κείνον περιναίεται ἀμφὶς εὐνῆς
 Τείρους, οὐδὲ τις ἐστίν, ἀρῆν καὶ λοίγον ἀμύναι
 Ἀλλ' ἦτοι κείνος γέ, σέθεν ζῶντος ἀκούων,
 Χαιρεῖ τ' ἐν θυμῷ, ἐπὶ τ' ἐλπεται ἡμάτα πάντα
 Ὀφείσθαι φίλον υἱόν, ἀπο Τροίηθεν ἰόντα.
 Αὐτὰρ ἐγὼ παναπότμος, ἐπεὶ τέκον υἱᾶς ἀρίστους
 Τροίῃ ἐν εὐρείῃ, τῶν δ' οὐτίνα φημι λελείφθαι.
 Πεντήκοντα μοι ἦσαν, ὅτ' ἡλυθον υἱῆς Ἀχαιῶν·
 Ἐννεακαίδεκα μὲν μοι ἦς ἐκ νήδους ἦσαν,
 Τους δ' ἄλλους μοι ἐτίκτον ἐνὶ μεγάροισι γυναῖκες.
 Τῶν μὲν πολλῶν θούρος Ἀρῆς ὑπὸ γούνατ' ἔλυσεν.
 Ὁς δὲ μοι οἶος ἦεν, εἰρύτο δὲ ἄστυ καὶ αὐτούς,
 Τὸν σὺ πρῶην κλείνας, ἀμυνομένον περὶ πατρὸς,
 Ἐκτορά· τοῦ νῦν ἔινεχ' ἱκανῶ νῆας Ἀχαιῶν,
 Λυσόμενος παρὰ σείο, Φερω δ' ἀπερείσι' ἀποῖνα.
 Ἀλλ' αἰδεῖο θεούς, Ἀχιλλεύ, αὐτὸν τ' ἐλεῆσον,

Μνησάμενος σου πατρός· ἐγὼ δ' ἐλεεινότερος περ,
 Ἐτλην δ', οἳ οὐπὼ τις ἐπιχθονίος βροτός ἄλλος,
 Ἄνδρος παιδοφονοῖο ποτὶ σῆμα χεῖρ' ὀρεγέσθαι.. Hom.

2. Τὸν κλέπταν ποτ' Ἐρώτα κακὰ κεντάσσε μέλισσα,
 Κηρίον ἐκ σιμβλῶν συλευμένον· ἀκρὰ δὲ χειρῶν
 Δακτυλά πανθ' ὑπενύξεν· ὁ δ' ἀλγέει, καὶ χεῖρ' ἐφύσση·
 Καὶ τὰν γὰρ ἐπάταξε, καὶ ἄλατο. ταδ' Ἀφροδίτα
 Δείξεν τὰν ὀδυνὰν, καὶ μεμφετο ὅττι γέ τυτθὸν
 Θηρίον ἐντὶ μέλισσα, καὶ ἄλικά τραυμάτα ποιεῖ.
 Χά ματῆρ γελασάσα, τυ δ' οὐκ ἴσος ἐστὶ μέλισσαις;
 Χω' τυτθὸς μὲν εἰς, τὰ δὲ τραυμάτα ἄλικά ποιεῖς; Theocr.

3. Ἐκ δὲ τῷ αἰζάντε, πυλῶν προσθε μαχεσθὴν,
 Ἀγροτεροῖσι σνέσσιν εἰκοτὲ, τῷ τ' ἐν ὀρεσσὶν
 Ἀνδρῶν ἠδὲ κυνῶν δεχάται κολοσυρτόν ἰόντα,
 Δοχμῷ τ' αἰσσοῦντε περὶ σφίσιν ἀγνυτόν ὕλην,
 Πρυμνὴν ἐκταμνοντες, ὕπαι δὲ τε κομπὸς ὀδόντων
 Γίγνεται, εἰσέκε τις τε βαλὼν ἐκ θυμὸν ἔλῃται·
 Ὡς τῶν κομπεὶ χαλκὸς ἐπὶ σῆθεσφι φάεινος,
 Ἀντὴν βαλλομένων· μαλὰ γὰρ κρατερώς ἐμαχόντο,
 Λαοῖσιν καθυπερβε πέποιθοτες, ἠδὲ βιηφίν·
 Οἱ δ' ἀρὰ χερμαδιοῖσιν εὐδμητῶν ἀπο πυργῶν.
 Βαλλόν, ἀμυνόμενοι σφῶν τ' αὐτῶν, καὶ κλισίαων,
 Νηῶν τ' ὠκυπόρων· νιφάδες δ' ὥς πιπλὼν ἐράζε,
 Ἄς τ' ἀνέμος ζῆης, νεφέα σκιοέντα δονήσας,
 Ταρφείας κατεχένεν ἐπὶ χθονὶ πολυέσoteιρῃ·
 Ὡς τῶν ἐκ χειρῶν βελέ' ἐρέεον, ἡμὲν Ἀχαιῶν.
 Ἦδε καὶ ἐκ Τρῶων· κορυβες δ' ἀμφ' αὐτὸν αὐτευν,
 Βαλλόμεναι μυλακῆσσι, καὶ ἀσπίδες ὀμφαλοεσσαι· Hom.

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4. Οἱ αὐτῷ κακὰ τευχεὶ ἀνὴρ ἀλλὰ κακὰ τευχῶν
 Ἡ δὲ κακὴ βουλή τῷ βουλευσαντὶ κακιστή.
 Πάντα ἰδὼν Δίος ὀφθαλμός καὶ πάντα νοήσας,
 Καὶ νῦν ταδ' αἶκ' ἐβέλησ' ἐπιδερκεταί· οὐδὲ ἔλῃθει
 Οἶκον δὲ καὶ τὴν δὲ δίκην πόλις ἐντὸς ἐεργεῖ.
 Νῦν δὲ ἐγὼ μὴτ' αὐτὸς ἐν ἀνθρώποισι δίκαιος
 Εἶην, μὴτ' ἔμος υἱός· ἐπεὶ κακὸν ἀνδρὰ δίκαιον
 Ἐμμεῖναι, εἰ μείζω γέ δίκην ἀδικώτερος ἐξεῖ·
 Ἀλλὰ ταγ' οὐπὼ εὐλοπα τέλειν Δία τερπικέραυνόν.
 ὦ Περσῇ· σὺ δὲ ταῦτα μετὰ φρεσὶ βαλλέο σῆσι,
 Καὶ νῦν δίκης ἐπακούε, βίης δ' ἐπιλήθεο παμπᾶν·
 Τὸν δὲ γὰρ ἀνθρώποισι νόμον διέταξε Κρόνιον,
 Ἰχθυοῖσι μὲν καὶ θήρσι καὶ ριωνοῖς πετεσίνοισι

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Εσθβειν ἀλλήλους, ἐπεὶ οὐ δίκη ἐστὶν ἐπ' αὐτοῖς·
 Ἀνθρώποισι δ' ἔδωκε δίκην, ἣ πολλὸν ἀρίστη
 Γίνεται· εἰ γὰρ τις κ' ἐβέλῃ τὰ δίκαι' ἀγορεύειν
 Γινώσκων, τῷ μὲν τ' ὄλβον δίδοι εὐρυοπα Ζεὺς.
 Ὅς δέ κε μαρτυρήσιν ἔκων ἐπιόρκον ὁμοσσας
 Ὑψεύσεται, ἐν δὲ δίκην βλεψας, νηκεσίον ἀασθή·
 Τοῦ δέ τ' ἀμαυροτέρῃ γένει μετοπίσθε λελείπται.
 Ἄνδρος δ' εὐορκου γένει μετοπίσθεν ἀμεινῶν.

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Σοὶ δ' ἐγὼ ἐσθλα νοσῶν ἐρεῶ, μέγα νηπιε Περσῇ,
 Τὴν μεντοὶ κακότητα καὶ ἰλαδὸν ἐστὶν ἔλεσθαι
 Ρῆιδίως· ὀλίγῃ μὲν ὁδὸς, μαλα δ' ἐγγυθὶ ναιεῖ.
 Τῆς δ' ἀρετῆς ἰδρωτὰ θεοὶ προπαροῖθεν ἐθήκαν,
 Ἀθάνατοι, μακρὸς δὲ καὶ ὀρθίος οἶμος ἐπ' αὐτὴν,
 Καὶ τρηχὺς τὸ πρῶτον· ἐπὶ δ' εἰς ἀκρὸν ἰχθαί,
 Ρῆιδι δὴ δηπείτα πέλει, χαλεπήητερ εὔσας.

Οὗτος μὴν παναρίστος, ὅς αὐτῷ πάντα νοήσει,
 Φρασσάμενος τὰ κ' ἐπεὶτα καὶ ἐς τέλος ἦσιν ἀμεινῶ.
 Εσθλὸς δ' αὖ κακείνος ὅς ἐν εἰποντι πίθηται.
 Ὅσδε κε μὴτ' αὐτῷ νοεῖ· μὴτ' ἀλλῶ ἀκούων
 Ἐν θυμῷ βαλλήται, ὃ δ' αὐτ' ἀχρηῖος ἀνῆρ. Hesiod.

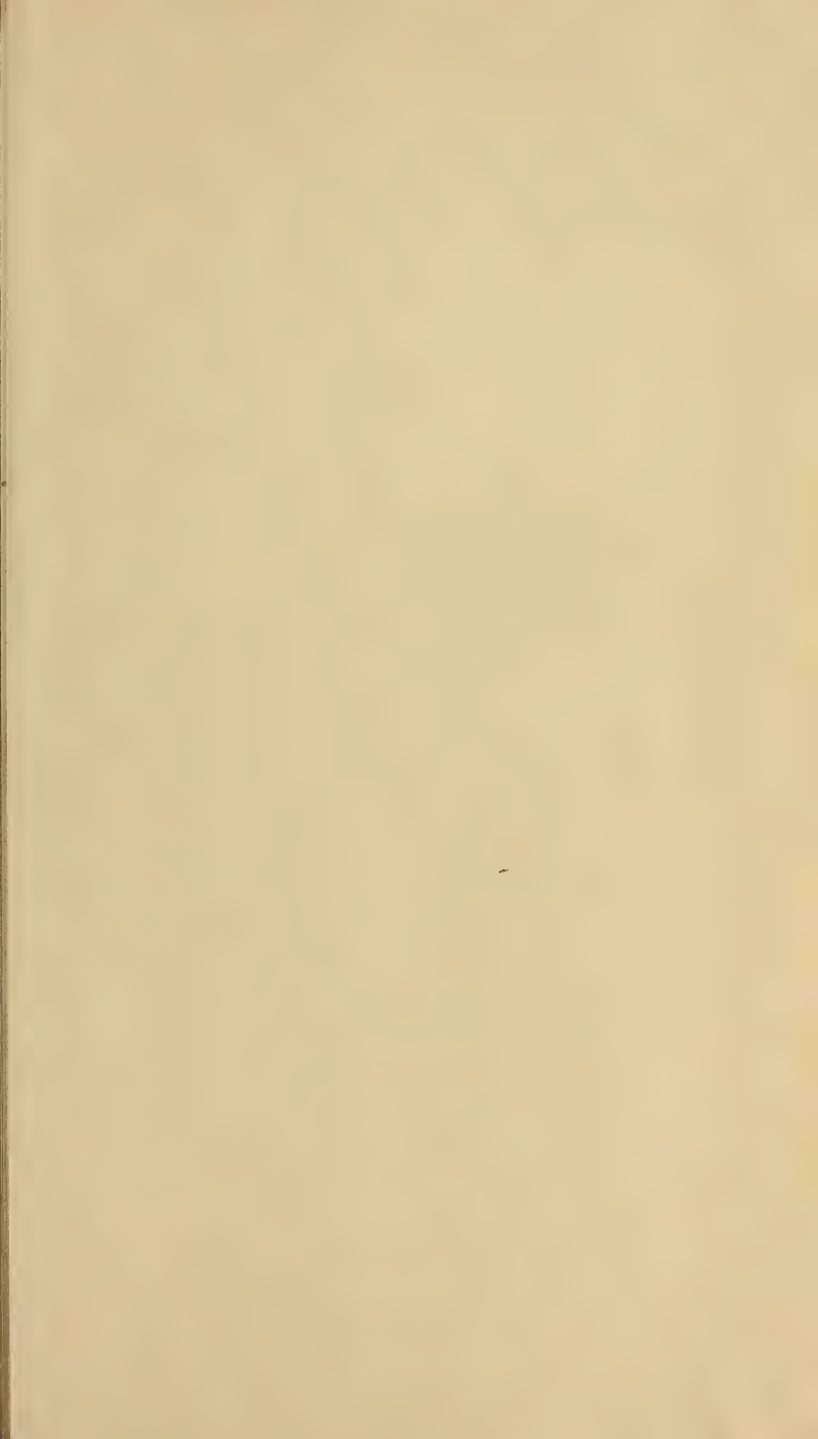
30

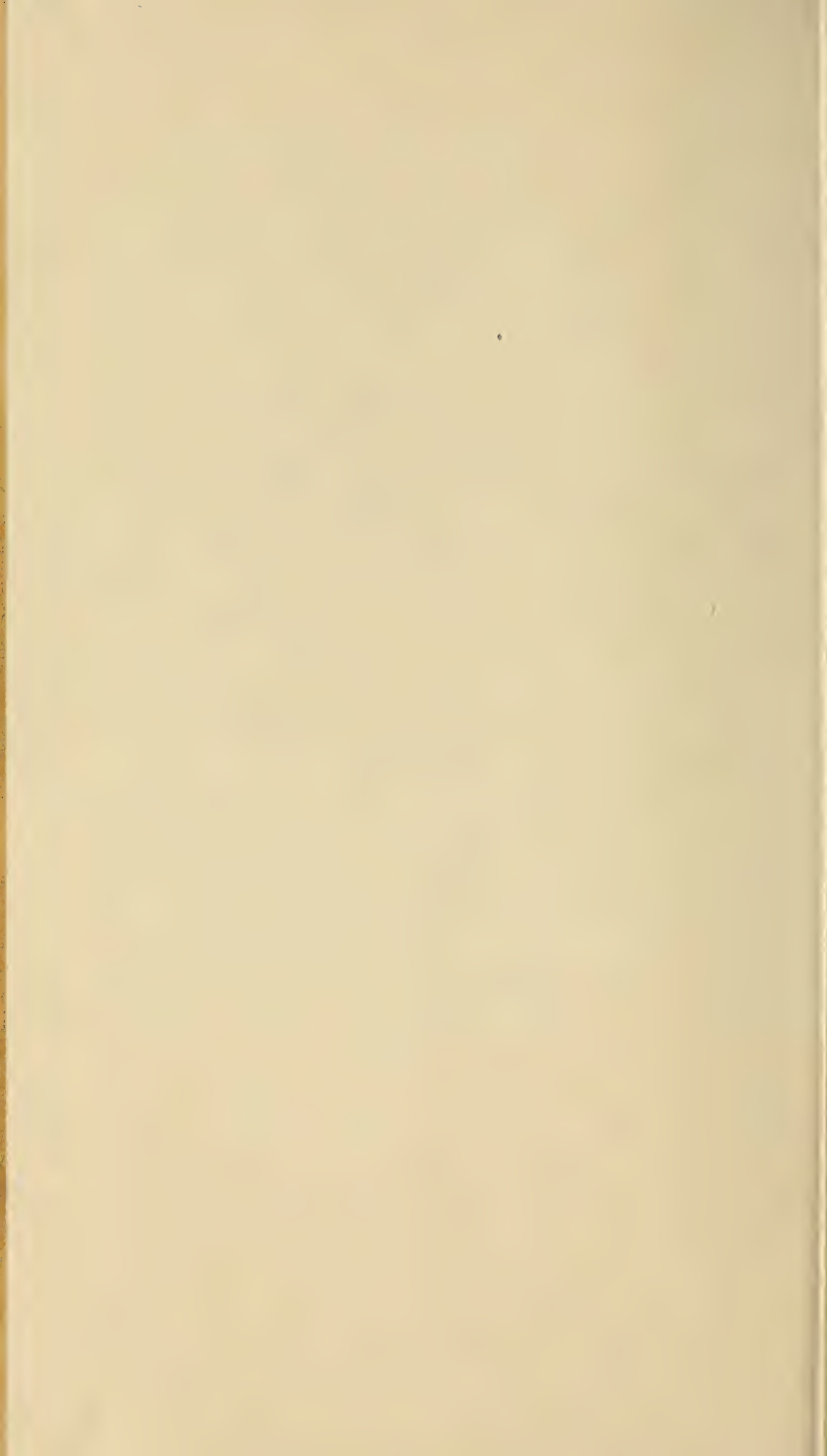
CHAP. LIII.

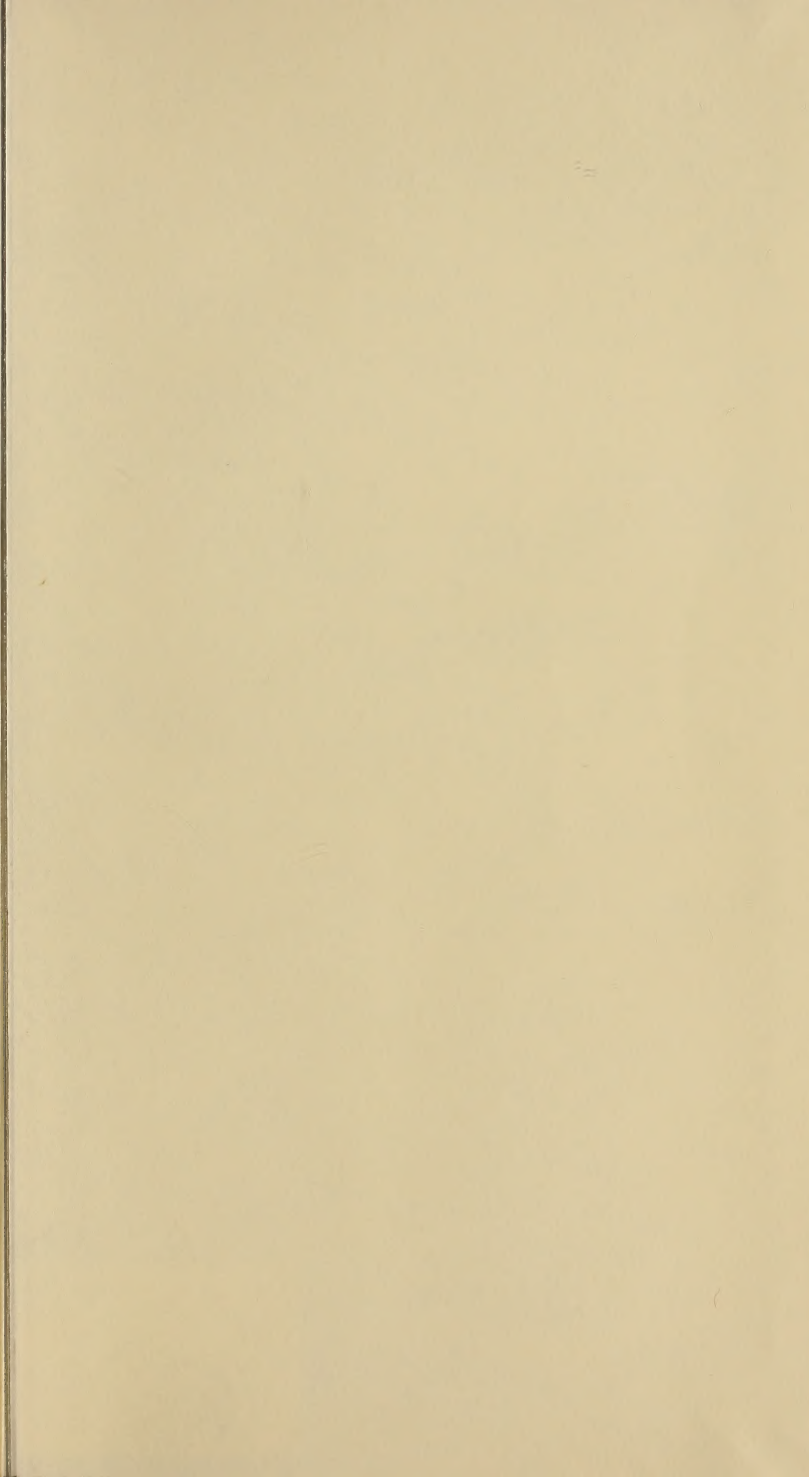
Ἦλθεν ὁ Χρυσῆς τῆς τε θυγατρὸς λυτρά φερων, καὶ ἱκετῆς τῶν
 Ἀχαιῶν, μαλίστ' αὖ τῶν βασιλέων· καὶ εὐχετο ἐκκίνοις μὲν τοὺς
 θεοὺς δύναι ἐλόντας τὴν Τροίαν, αὐτοὺς δὲ σῶσθαι, τὴν δὲ θυγα-
 τέρα οἱ αὐτῷ λυσαί, δεξαμένους ἀποίνα, καὶ τὸν θεὸν αἰδεσθέντας.
 Τοιαῦτα δὲ εἰπόντος αὐτοῦ, οἱ μὲν ἄλλοι ἐσεβόντο καὶ συνήνουν· ὁ
 δὲ Ἀγαμέμνων ἠγχιαινεῖν, ἐντελλόμενος νῦν τε ἀπιέναι, καὶ αὐτὸς
 μὴ εἶθ' ἐλθεῖν, μὴ αὐτῷ τὸ, τε σκεπτρὸν, καὶ τὰ τοῦ θεοῦ σπέρματα
 οὐκ ἐπαρκεσοί· πρὶν δὲ λυθῆναι αὐτοῦ τὴν θυγατέρα, ἐν Ἀργεὶ ἐφῆ
 γηράσειν μετὰ οὗ· ἀπιέναι δὲ ἐκέλευε, καὶ μὴ ἐρεθίζειν, ἵνα σῶς οἰ-
 καδὲ ἐλθοί. Ὁ δὲ πρεσβυτῆς ἀκουσας, εἰδὼς τε καὶ ἀπῆγε σιγῇ ἀ-
 ποχορήσας δ' ἐκ τοῦ στρατοπέδου, πολλὰ τῷ Ἀπολλωνί εὐχετο, τὰς
 τε ἐπώνυμιας τοῦ θεοῦ ἀνακαλῶν, καὶ ὑπομιμνήσκων καὶ ἀπαιτῶν,
 εἴτε πῶποτε ἢ ἐν νῶν οἰκοδομήσεσιν, ἢ ἐν ἱερῶν θυσίαις κεχαρισμέ-
 νον δωρησάιτο, ὧν δὴ χάριν κατεύχετο τίσαι τοὺς Ἀχαιοὺς τὰ αἰ-
 δακρῦα τοῖς ἐκείνου βελέσι. Plato.

ERRATA.

Chap. iii. parag. 6, for *εκαπατωντας* read *εξαπατωντας*.
viii. 7, for *ωρεχθε* read *ωρεχθη*. x. 7, for *συντυχιον* read *συνχιων*.
xii. 13, for *νισαντες* read *νησαντες*. xiii. 6, for *όπο* read *ύπο*.
xiii. 7, for *διδαχε* read *διδαχη*. xv. 5, for *μενοιτ'* read *γενοιτ'*.
xvii. 17, for *τεν* read *την*. 21, for *ποιεσω* read *ποιησω*. xviii.
13, for *οπισσογραφον* read *οπισσογραφων*. xix. 1, for *δοξαιτο*,
read *δυναιτο*. xx. 24, for *πατριδε* read *πατριδι*. xxi. 6, for
συ read *ου*. xxiii. 9, for *παραμενι* read *παραμενει*. xxiv. 1.
for *εγγυτατο* read *εγγυτατω*. xxvi. 8. for *τεν* read *την*. xxvii.
22, for *αυτε* read *αυτη*. xxviii. 13, for *πεπραηται* read *πεπρακ-*
ται. xxix. 8, for *σασον* read *σωσον*. xxx. 10, for *γελει* read
μελει. 29, for *πινα* read *τινα*. xxxii. 10, for *ό* read *όι*. xxxv.
15, for *κολων* read *καλων*. xxxvi. 13, for *εφε* read *εφη*. xxxix.
24, for *ειπι* read *ειπε*. 27, for *αισθοιτα* read *αισθοιτο*. 32, for
πω read *τω*. xli. 21, for *μινομενα* read *γινομενα*. xlii. 8, for
μεταβολος read *μεταβολας*. xlviii. 7, for *πον* read *τον*. l. 148,
for *τρατεζη* read *τραπεζη*. 204, for *πειραζεπε* read *πειραζετε*.
258, for *χε* read *χη*. li. 12, for *άι* read *ά*. 14, for *κλεκταις*
read *πλεκταις*.









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